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XV. *On the Religious Establishments of Mewar.\* By Lieut.-Colonel JAMES TOD, M.R.A.S.*

Read December 6, 1828.

IN all ages the ascendancy of the hierarchy is observable ; it is a tribute paid to religion through her organs. Could the lavish endowments and extensive immunities of the various religious establishments in Rajast'han be assumed as criteria of the morality of the inhabitants, we should be authorized to assign them a high station in the scale of excellence. But they more frequently prove the reverse of this position ; especially the territorial endowments, often the fruits of a death-bed repentance,† which, prompted by superstition or fear, compounds for past crimes by posthumous profusion, although vanity not rarely lends her powerful aid. There is scarcely a state in Rajpootana in which at least one-fifth of the soil is not assigned for the support of temples, their ministers, the secular Brahmans, bards, and genealogists. But the evil was not always so extensive ; the abuse is of modern growth.

An anecdote related of the Rajas of Marwar and Ambér, always rivals in war, love, and folly, will illustrate the motives of these dismemberments.

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\* It is unnecessary to say more of Mewar in this place, than that it is the most ancient and most respected of all the Rajpút principalities ; its prince is the chief of the whole Rajpút race, and the pre-eminence of his illustrious descent is universally admitted. From their migration out of the north of India and settlement in Saurashtra in the second century, we can trace the vicissitudes of their fortunes to the present time, and as their country was less infested by Mahomedan conquerors, it offers a better picture of Hinduism than any other portion of India.

† Menu commands, " Should the king be near his end through some incurable disease, he must bestow on the priests all his riches accumulated from legal fines : and having duly committed his kingdom to his son, let him seek death in battle, or, if there be no war, by abstaining from food."—Chap. ix., p. 337, *Haughton's Edition*. The annals of all the Rajpút States afford instances of obedience to this text of their divine legislator.

During the annual pilgrimage to the sacred lake of Poshkur, it is the custom for these lords of the earth to weigh their persons against all that is rare, in gold, gems, and precious cloths ; which are afterwards distributed to the priests under the misnomer of *khyrat* or charity. The Ambér chief had the advantage of a full treasury and a fertile soil ; to which his rival could oppose a more extended sway over a braver race, but his country was proverbially poor ; and at Poshkur, the weight of the purse ranks above the deeds of the sword. As these princes were suspended in the scale, the Ambér Raja, who was balanced against the more costly material, indirectly taunted his brother-in-law on the poverty of his offerings, who would gladly, like the Roman, have made up the deficiency with his sword. But the Marwar prince had a minister of tact, at whose suggestion he challenged his rival (of Ambér) to equal him in the magnitude of his gift to the Brahmans. On the gage being accepted, the *Rahore* exclaimed, “ Perpetual charity (*Sahsuna*) of all the lands held by the Brahmans in Marwar ! ” His unreflecting rival had commenced the redemption of his pledge, when his minister stopped the half-uttered vow, which would have impoverished the family for ever ; for there were ten Brahmans in Ambér who followed secular employments, cultivating or holding lands in usufruct, to one in Marwar. Had these lords of the earth been left to their misguided vanity, the fisc (*Khalisa*) of each state would have been seriously curtailed.

The Brahmans, *Sanyasis*, and *Gosáens*, are not behind those professional flatterers, the Bards ; and many a princely name would have been forgotten but for the record of the gift of land. In Méwar, the lands in *Sahsun*, or religious grants, amount in value to *one-fifth* of the revenue of the state, and the greater proportion of these has arisen out of the prodigal mismanagement of the last century. The dilapidated state of the country on the general pacification in A.D. 1818, afforded a noble opportunity to redeem in part these alienations, without the penalty of denunciation attached to the resumer of sacred charities. But death, famine, and exile, which had left but few of the grantees in a capacity to return and re-occupy the lands, in vain coalesced to restore the fisc of Méwar. The *Rana* dreaded a “ *sixty thousand years' residence in hell*,” and some of the finest land of his country is doomed to remain unproductive. In this predicament is the township of Mynár, with 50,000 *bighas* (16,000 acres), which, with the exception of a nook in which some few have established themselves, claiming to be descendants of the original holders, are condemned to sterility, owing to the

agricultural proprietors and the rent-receiving Brahmans being dead; and apathy united to superstition admits their claims without inquiry.

The antiquary who has dipped into the records of the dark period in European church history, can have ocular illustration in Rajast'han of traditions which may in Europe appear questionable. The vision of the Bishop of Orleans,\* who saw Charles Martel in the depths of hell, undergoing the tortures of the damned, for having stripped the churches of their possessions, "thereby rendering himself guilty of the sins of all those who had endowed them," would receive implicit credence from every Hindu, whose ecclesiastical economy might both yield and derive illustration from a comparison, not only with that of Europe, but with the more ancient Egyptian and Jewish systems, whose endowments, as explained by Moses and Ezekiel, bear a strong analogy to those of the Hindus. The disposition of landed property in Egypt was, as amongst the ancient Hindus, immorally vested in the cultivator; and it was only through Joseph's ministry in the famine, that "the land became Pharaoh's, for the Egyptians sold every man his field."† And the coincidence is manifest even in the tax imposed on them as occupants of their ancient inheritance (*wuttun*), being *one-fifth* of the crops to the king, while the maximum rate among the Hindus is a *sixth*.‡ The Hindus also, in visitations such as occasioned the dispossession of the *ryots* of Egypt, can mortgage or sell their patrimony (*bapota*).§. Joseph did not attempt to infringe the privileges of the sacred order when the whole of Egypt became crown-land, "except the lands of the priests which became not Pharaoh's," and these priests, according to Diodorus, held for themselves and the sacrificers no less than *one-third* of the lands of Egypt. But we learn from Herodotus that Sesostris, who ruled after Joseph's

\* Saint-Eucher, évêque d'Orléans, eut une vision qui étonna les princes. Il faut que je rapporte à ce sujet la lettre que les évêques, assemblés à Reims, écrivent à Louis-le-Germanique, qui étoit entré dans les terres de Charles-le-chauve, parcequ'elle est très-propre à nous faire voir quel étoit, dans ces temps-là, l'état des choses, et la situation des esprits. Ils disent que "Saint Eucher ayant été ravi dans le ciel, il vit Charles Martel tourmenté dans l'enfer inférieur par l'ordre des saints qui doivent assister avec Jésus-Christ au jugement dernier; qu'il avoit été condamné à cette peine avant le temps pour avoir dépouillé les églises de leurs biens, et s'être par là rendu coupable des péchés de tous ceux qui les avoient dotées."—*Montesquieu, l'Esprit des Lois, livre xxxi, ch. xi. p. 460.*

† *Genesis, chap. xlvi. v. 20.*

‡ *Menu, chap. VII.*

§ From *bap*, father.

ministry, divided the lands amongst the people, reserving the customary tribute or tax to the king.\*

The prelates of the middle ages of Europe were often completely feudal nobles, swearing fealty and paying homage as did the lay lords.† In Rajasthan, the sacerdotal caste not bound to the altar may hold lands and perform the duties of vassalage:‡ but of late years, when land has been assigned to religious establishments, no reservation has been made of fiscal rights, territorial or commercial. This is, however, an innovation, since, formerly, princes never granted with territorial assignments the prerogative of dispensing justice, of levying transit duties, or exemption from personal service of the feudal tenant who held on the land thus assigned. Well may Rajput heirs exclaim with the grandson of Clovis, “our exchequer is impoverished, and our riches are transferred to the clergy.”|| But Chilperic had the courage to recall the grants of his predecessors, which, however, the pious Gontram re-established. Many Gontrams could be found, though but few Chilperics, in Rajasthan: we have, indeed, one in JOGRAZ, the *Rana*’s ancestor, almost a contemporary of the Merovingian king, who not only resumed all the lands of the Brahmins, but put many of them to death, and expelled the rest his dominions.§ It may be doubted whether vanity and shame be not sufficient in themselves to prevent a resumption of the lands of the *Mangtas* or mendicants (as they style all those “who extend the palm,” Brahmins and bards), without the dreaded penalty, which operates very slightly on the sub-vassal or cultivator, who, having no superfluity, defies their anathemas when they attempt to wrest from him, by virtue of the crown grant, any of his long-established rights. By these the threat of impure transmigration is despised; and the Brahman may spill his blood on the threshold of his dwelling or in the field in dispute, which will be relinquished by the owner but with his life. The *Pat Rani*, or chief

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\* “Origin of Laws and Government,” by the learned Goguet; vol. i. p. 54, and vol. ii. p. 13.

† Hallam’s *Middle Ages*, vol. ii. p. 212.

‡ “A Brahman unable to subsist by his duties just mentioned (sacerdotal), may live by the duty of a soldier.” *Menu*, chap. x. || Montesquieu.

§ “Le clergé recevoit tant, qu’il faut que, dans les trois races, on lui ait donné plusieurs fois tous les biens du royaume. Mais si les rois, la noblesse, et le peuple, trouvèrent le moyen de leur donner tous leurs biens, ils ne trouvèrent pas moins celui de les leur ôter.”—Montesquieu, *l’Esprit des Lois*, livre xxxi. chap. x.

queen, on the death of prince UMRA, the heir-apparent, in 1818, bestowed a grant of fifteen *bighas* of land, in one of the central districts, on a Brahman who had assisted in the funeral rites of her son. With grant in hand he hastened to the *Jat* proprietor, and desired him to make over to him the patch of land. The latter coolly replied that he would give him all the prince had a right to, namely, the tax. The Brahman threatened to spill his own blood if he did not obey the command, and gave himself a gash in a limb; but the *Jat* was inflexible, and declared that he would not surrender his patrimony (*bápóta*) even if he slew himself.\* In short, the *ryot* of Mewar would reply, even to his sovereign, if he demanded his field, in the very words of Naboth to Ahab, king of Israel, when he demanded the vineyard contiguous to the palace: “The Lord forbid it me that I should give the *inheritance of my fathers* (*bapota*) unto thee.”

But the tythes, and other small and legally established rights of the hierarchy, are still religiously maintained. The village temple and the village priest are always objects of veneration to the industrious husbandman, on whom superstition acts more powerfully than on the bold marauding Rajpút, who hesitates not to demand *salvamenta* (*rekwáli*) from the lands of KANIYA or EKLINGA. But the poor *ryot* of the nineteenth century of VICRAMA has the same fears as the peasants of Charlemagne, who were made to believe that the ears of corn found empty had been devoured by infernal spirits, who were reported to have said they owed their feast to the non-payment of tythes.† The political influence of the Brahmins is

\* These worshippers of God and Mammon, when threats fail, have recourse to maiming, and even destroying themselves, to gain their object. In 1820 one of the confidential servants of the *Rana* demanded payment of the petty tax called *gúgri*, of one rupee on each house, from some Brahmins who dwelt in the village, and which had always been received from them. They refused payment, and on being pressed, four of them stabbed themselves mortally. Their bodies were placed upon biers, and funeral rites withheld till punishment should be inflicted on the priest-killer. But for once superstition was disregarded, and the rights of the Brahmins in this community were resumed.—See Appendix to this paper, No. I.

† Mais le bas peuple n'est guère capable d'abandonner ses intérêts par des exemples. Le synode de Francfort lui présenta un motif plus pressant pour payer les dîmes. On y fit un capitulaire dans lequel il est dit que, dans la dernière famine, on avoit trouvé les épis de blé vides, qu'ils avoient été dévorés par les démons, et qu'on avoit entendu leurs voix qui reprochoient de n'avoir pas payé la dîme: et, en conséquence, il fut ordonné à tous ceux qui tenoient les biens ecclésiastiques de payer la dîme, et, en conséquence encore, on l'ordonna à tous. *L'Esprit des Lois*, livre xxxi. ch. xii.

frequently exemplified in cases alike prejudicial to the interests of society and the personal welfare of the sovereign. The latter is often surrounded by lay-Brahmans as confidential servants, in the capacities of butler, keeper of the wardrobe, or seneschal,\* besides the *Gúru* or domestic chaplain, who to the duty of ghostly comforter sometimes joins that of astrologer and physician, in which case God help the prince!† These *Gúrus* and *Purohits* having the education of the children, acquire immense influence; and they are not backward in improving “the greatness thrust upon them.” All these are continually importuning their prince for grants of land for themselves and the shrines they are attached to; and every chief, as well as

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\* These lay-Brahmans are not wanting in energy or courage; the sword is as familiar to them as the *mala* (chaplet). The grandfather of RAMNAT'H, the present worthy seneschal of the *Rana*, was governor of the turbulent district of Jehajpúr, which has never been so well ruled since. He left a curious piece of advice to his successors, inculcating vigorous measures. “With two thousand men you may eat *khitchri*; with one thousand *dalb'hat*; with five hundred *júti*, (the *shoe*). *Khitchri* is a savoury mess of pulse, rice, butter, and spices; *Dalb'hat* is simple rice and pulse; the *Shoe*, is indelible disgrace.

† MENU, in his rules on government, commands the king to impart his momentous counsel and entrust all transactions to a learned and distinguished Brahman. Chap. vii. p. 195.

There is, no being more aristocratic in his ideas than the secular Brahman or priest, who deems the bare name a passport to respect. The *Kúlun* Brahman of Bengal piques himself upon this title of nobility granted by the last Hindu king of Canouj (whence they migrated to Bengal), and in virtue of which his alliance in matrimony is courted. But although MENU has imposed obligations towards the Brahman little short of adoration, these are limited to the “learned in the *Védas*:” he classes the unlearned Brahman with “an elephant made of wood, or an antelope of leather;” nullities, save in name. And he adds further, that “as liberality to a fool is useless, so is a Brahman useless if he read not the holy texts:” comparing the person who gives to such an one, to a husbandman “who, sowing seed in a barren soil, reaps no gain;” so, the Brahman “obtains no reward in heaven.” These sentiments are repeated in numerous texts, holding out the most powerful inducements to the sacerdotal class to cultivate their minds, since their power consists solely in their wisdom. For such, there are no privileges too extensive, no homage too great. “A king, even though dying with want, must not receive any tax from a Brahman learned in the *Védas*.” His person is sacred. “Never shall the king slay a Brahman, though convicted of all possible crimes,” is a premium at least to unbounded insolence, and unfits them for members of society, more especially for soldiers: banishment, with person and property untouched, is the declared punishment for even the most heinous crimes. “A Brahman may seize without hesitation, if he be distressed for a subsistence, the goods of his *Súdra* slave.” But the following text is the climax: “What prince could gain wealth by oppressing these [Brahmans], who, if angry, could frame other worlds, and regents of worlds, and could give birth to new gods and mortals?”—MENU, chaps. ii, iii, vii, viii, ix.

every influential domestic, takes advantage of ephemeral favour to increase the endowments of his tutelary divinity. The *Pundits Purdhans*, or *Péshwa* ministers of Satarra, are the most striking out of numerous examples.

In the dark ages of Europe the monks are said to have prostituted their knowledge of writing to the forging of charters in their own favour: a practice not easily detected in the days of ignorance.\* The Brahmins, in like manner, do not scruple to employ this method of augmenting the wealth of their shrines; and superstition and indolence combine to favour the deception. There is not a doubt that the grand charter of Nat'hdwara was a forgery, in which the prince's butler was bribed to aid; and report alleges that the *Rana* secretly favoured an artifice which regard to opinion prevented him from overtly promulgating. Although the copper-plate had been buried under ground, and came out disguised with a coating of verdigrise, there were marks which proved the date of its execution to be false. I have seen charters which, it has been gravely asserted, were granted by RĀMA upwards of 3,000 years ago! Such is the alleged origin of one found in a well at the ancient Brimpúri, in the valley of Udyapúr (Oodipoor). If there be sceptics as to its validity they are silent ones, and this copper-plate of the brazen age is worth gold to the proprietor.† A census‡ of the three central districts of Méwar discovered that more than 20,000 acres of these fertile lands, irrigated by the Beris and Bunas rivers, were distributed in isolated portions, of which the mendicant (*Mangta*) castes had the chief share, and which proved fertile sources of dispute to the husbandman and the officers of the revenue. From the mass of title-deeds of every description by which these lands were held, one deserves to be selected, on account of its being pretended to have been written and bestowed on the incumbent's ancestor by the deity upwards of three centuries ago, and which has been maintained as a *bonâ-fide* grant of CRISHNA || ever since. By such credulity and apathy are the Rajpút states influenced: yet let the reader check any rising

\* Hallam's *Middle Ages*, vol. i. page 204.

† These forgeries of charters cannot be considered as invalidating the arguments drawn from them, as we may rest assured nothing is introduced foreign to custom, in the items of the deeds.

‡ Suggested by the author, and executed under his superintendence, who waded through all these documents, and translated upwards of a hundred of the most curious.

|| See the Appendix to this paper, No. II.

feeling of contempt for Hindu legislation, and cast a retrospective glance at the page of European church history, where he will observe in the time of the most potent of our monarchs that the clergy possessed *one-half* of the soil :\* and the chronicles of France will shew him Charlemagne on his death-bed, bequeathing *two-thirds* of his domains to the church, deeming the remaining third sufficient for the ambition of four sons. The same dread of futurity, and the hope to expiate the sins of a life, at its close, by gifts to the organs of religion, is the motive for these unwise alienations, whether in Europe or in Asia. Some of these establishments, and particularly that at Nat'hdwara, made a proper use of their revenues in keeping up the *Sudda Birt*, or perpetual charity, though it is chiefly distributed to religious pilgrims : but among the many complaints made of the misapplication of the funds, the diminution of this hospitable rite is one ; while at other shrines the avarice of the priests is observable, in the coarseness of the food dressed for sacrifice and offering.

Besides the crown-grants to the greater establishments, the Brahmins received petty tythes from the agriculturist, and a small duty from the trader as *mappa* or metage throughout every township, corresponding with the scale of the village chapel. An inscription found by the author at the town of Palode,† and dated nearly seven centuries back, affords a good specimen of the claims of the village priesthood. The following are among the items. The *sírano*, or a *sír* in every *maund*, being the fortieth part of the grain of the *únálú*, or summer harvest ; the *kirpa*, or a bundle from every sheaf of the autumnal crops, whether *mukhi* (Indian corn), *bajra* or *joár* (maize), or the other grains peculiar to that season.‡

They also derive a tythe from the oil-mill and sugar-mill, and receive a *khansa* or platter of food on all rejoicings, as births, marriages, &c., with *churaie*, or the right of pasture on the village common ; and where they have become possessed of landed property, they have *hulmoh*, or unpaid labour in man, beasts, and implements, for its culture—an exaction well known in Europe as one of the detested *corvées* of the feudal system in France ;|| and the abolition of which was the sole boon the English husbandman obtained by the charter of Runymede. Both the chieftain and the priest

\* Hallam.

† See Appendix to this paper, No. III.

‡ Each bundle consists of a specified number of ears, which are roasted and eaten in the unripe state with a little salt.

|| *Dict. de l'Ancien Régime*, p. 131 ; art. *Corvée*.

exact *hulmoh* in Rajast'han, but in that country it is mitigated, and abuse is prevented, by a sentiment unknown to the feudal despot of the middle ages of Europe, and which, though difficult to define, acts imperceptibly, and has its source in accordance of belief, patriarchal manners, and clannish attachments.

I shall now briefly consider the privileges of the *Saivás* and *Jains*—the orthodox and heterodox sects of Méwar; and then proceed to those of *VISHNÚ*, whose worship is the most prevalent in these countries, and which I am inclined to regard as of more recent origin.

MAHADEVA or ISWARA (*Osiris*), the *creative power*, is the tutelary divinity of the Rajpúts in Méwar; and from the early annals of the dynasty appears to have been, with his consort ISANI (*Isis*), the sole object of adoration to the *Gehlotes*, the chief of the *Suryas*, or sun-born race. ISWARA is adored under the epithet of EKLINGA,\* and is either worshipped in his monolithic symbol, the *lingam* or phallus, or as ISWARA CHAOMÚK'HI, the quadriform divinity, represented by a bust with four (*cháo*) faces (*múkh*). The sacred bull (*NANDA*) has his altar attached to all the shrines of ISWARA, as was that of MNEVES or APIS to those of the Egyptian OSIRIS, worshipped on the Nile, as in Méwar, under his emblem, the phallus. *NANDA* has occasionally his separate shrines, and there is one in the valley of Udyapúr whose reputation is oracular as regards the seasons. The bull was the steed of ISWARA, and carried him in battle. He is often represented with his consort ISA at full speed on the bull. I will not stop to inquire whether the Grecian fable of the rape of EUROPAT by the tauriform JUPITER, as well as the JUPITER SERAPIS, the Osiris, Lord of Apis, of the Egyptians, may

\* That is, with *one* (*ek*) *lingam* or phallus—the symbol of worship being a single cylindrical or conical stone. There are others, termed *Seheslinga* and *Kot-iswara*, with a thousand or a million of phallic representatives, all minutely carved on the monolithic emblem, having then much resemblance to the symbol of Bacchus, whose orgies both in Egypt and Greece are the counterpart of those of the Hindu BAGH-ES, thus called from being clad in a tiger's or leopard's hide: Bacchus had the panther's for his covering. There is a very ancient temple to KOTISWARA at the *embouchure* of the eastern arm of the Indus; and there are many to SEHES-LINGA in the peninsula of Saurashtra.

† It might have appeared fanciful, some time ago, to have given a Sanscrit derivation to a Greek proper name: but *Europa* might be derived from *Súrúpa*—“of the beautiful face”—the initial syllable *su* and *eu* having the same signification in both languages, *viz.* *good*—*Rúpa* is ‘countenance.’

not, with much more of their mythology, be derived from the Hindu pantheon; whether that pantheon was originally erected on the Indus or the Ganges, or the more central scene of early civilization, the banks of the Oxus. The bull was offered to MITHRAS by the Persian, and opposed as it now appears to Hindu faith, he formerly bled on the altars of the Sun-god (BAL-ISWARA), on which not only the *Buld-dán*\* (offering of the bull) was made, but human sacrifices.† We do not learn that the Egyptian priesthood presented the kindred of APIS to OSIRIS, but as they were not prohibited from eating beef, they may have done so. These mythological analogies in ancient idolatrous worship can scarcely be deemed fortuitous; but as the subject will be resumed in describing the festival of ISWARA and ISA (*Osiris* and *Isis*) at Udyapur, we shall not pursue it further at present.

The shrine of EKLINGA is situated in a defile about six miles north of Udyapur. The hills towering around it on all sides are of the primitive formation, and their scarped summits are clustered with honeycombs.‡ There are abundant small springs of water which keep verdant numerous shrubs, the

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\* "In this sacrifice four altars are erected, for offering the flesh to the four gods, LACSHMI-NARAYANA, U'MIA-MECHÉSWAR, BRIMHA, and ANUNTA. The nine planets, and PRIT'HU, or the earth, with her ten guardian-deities, are worshipped. Five *Vilwū*, five *Khūdirū*, five *Pūlashū*, and five *Udumbūrū* posts are to be erected, and a bull tied to each post. Clarified butter is burnt on the altar, and pieces of the flesh of the slaughtered animals placed thereon. This sacrifice was very common."—Ward on the Religion of the Hindus, vol. ii. p. 263.

† First a covered altar is to be prepared, sixteen posts are then to be erected of various woods; a golden image of a man, and an iron one of a goat, with golden images of VISHNU and LACSHMI, a silver one of SIVA, with a golden bull, and a silver one of GARUDA (*the eagle*) are placed upon the altar. Animals, as goats, sheep, &c., are tied to the posts, and to one or them, of the wood of the *mimosa*, is to be tied the human victim. Fire is to be kindled by means of a burning glass. The sacrificing priest (*hota*) strews the grass called *d'hub* or immortal, round the sacred fire. Then follows the burnt sacrifice to the ten guardian deities of the earth—to the nine planets, and to the Hindu Triad, to each of whom clarified butter is poured on the sacred fire one thousand times. Another burnt-sacrifice, to the sixty-four inferior gods follows, which is succeeded by the sacrifice and offering of all the other animals tied to the posts. The human sacrifice concludes; the sacrificing priest offering pieces of the flesh of the victim to each god as he circumambulates the altar. *Ibid.* 260.

‡ This is to be taken in its literal sense; the economy of the bee being displayed in the formation of extensive colonies, which inhabit large masses of black comb adhering to the summits of the rocks. According to the legends of these tracts they were called in as auxiliaries on Mahomedan invasions, and are said to have thrown the enemy more than once into confusion.

flowers of which are acceptable to the deity; especially the *kinér* or oleander, which grows in great luxuriance on the Aravulli. Groves of bamboo and mango were formerly common, according to tradition; but although it is deemed sacrilege to thin the groves of BÁL,\* the bamboo has been nearly destroyed: there are, however, still many trees sacred to the god scattered around. It would be difficult to convey a just idea of a temple so complicated in its detail. It is of the form commonly styled pagoda, and like all the ancient temples of SIVA, its *sikra*, or pinnacle, is pyramidal. The various orders of Hindu sacred architecture are distinguished by the form of the *sikra*, which is the portion springing from and surmounting the perpendicular walls of the body of the temple. The *sikra* of those of SIVA is invariably pyramidal, and its sides vary with the base, whether square or oblong. The apex is crowned with an ornamental figure, as a sphynx, an urn, a ball, or a lion, which is called the *kullus*. When the *sikra* is but the frustum of a pyramid, it is often surmounted by a row of lions, as at Bijolli. The fane of EKLINGA is of white marble and of ample dimensions. Under an open-vaulted temple supported by columns, and fronting the four-faced divinity, is the brazen bull, NANDA, of the natural size; it is cast, and of excellent proportions. The figure is perfect, except where the shot or hammer of an infidel invader has penetrated its hollow flank in search of treasure. Within the quadrangle are miniature shrines, containing some of the minor divinities.† The high-priest of EKLINGA, like all his order, is doomed to celibacy, and the office is continued by adopted disciples. Of such spiritual descents they calculate sixty-four since the Sage

\* See Appendix to this paper, No. IV.

† In June 1806 I was present at a meeting between the *Rana* and SINDIA at the shrine of EKLINGA. The rapacious Mahratta had just forced the passes to the *Rana*'s capital, which was the commencement of a series of aggressions involving one of the most tragical events in the history of Méwar—the immolation of the Princess KISHNA and the subsequent ruin of the country. I was then an *Attaché* of the British embassy to the Mahratta prince, who carried the ambassador to the meeting to increase his consequence. In March 1818 I again visited the shrine on my way to Udyapúr, but under very different circumstances—to announce the deliverance of the family from oppression, and to labour for its prosperity. While standing without the sanctuary looking at the quadriform divinity, and musing on the changes of the intervening twelve years, my meditations were broken by an old Rajpút chieftain, who, saluting me, invited me to enter and adore “BABA ADAM,” Father Adam, as he termed the *phallic* emblem. I excused myself on account of my boots, which I said I could not remove, and that with them I would not cross the threshold—a reply which pleased him, and preceded me to the *Rana*'s court.

HARITA, whose benediction obtained for the Gehlote Rajpút the sovereignty of Chítore, when successively driven from *Sauráshtra* by the Parthians, and from Edur by the Bhils.

The priests of EKLINGA are termed *Gosaén* or *Goswámi*, which signifies “control over the senses!”\* The distinguishing mark of the faith of SÍVA is the crescent on the forehead:† the hair is braided and forms a tiara round the head, and with its folds a chaplet of the lotus seed is often entwined. They smear the body with ashes, and use garments dyed of an orange hue. They bury their dead frequently in a sitting posture, and erect tumuli over them, which are generally conical in form.‡ It is far from uncommon to have priestesses officiating in the temple of SÍVA. There is a numerous class of *Gosaéns* who have adopted celibacy, and who yet follow secular employments both in commerce and arms. The mercantile *Gosaéns* are amongst the richest individuals in India, and there are several at Udyapúr who enjoy high favour, and who were found very useful when the Mahrattas demanded a war-contribution, as their privileged character did not prevent their being offered and taken as hostages for its payment. The *Gosaéns* who profess arms, partake of the character of the knights of St. John of Jerusalem. They live in monasteries scattered over the country, possess lands, and beg, or serve for pay when called upon. As defensive soldiers they are good. SÍVA, their patron, is the god of war, and like him they make great use of intoxicating herbs, and even of spirituous liquors. In Méwar they can always muster many hundreds of the *Kanfera Jogi*, or “split-ear ascetic,” so called from the habit of piercing the ear and placing therein a ring of the conch-shell, which is their battle-trumpet. Both Brahmans and Rajpúts, and even Gújurs, can belong to this order, a particular account of whose internal discipline and economy could not fail to be interesting. The poet CHAND gives an animated description of the body-guard § of the King of Canouj, which was composed of these monastic warriors.

\* This word is compounded of *go*, the senses, and *saén* or *swami*, lord or master.

† SÍVA is represented with three eyes. Hence his title of *Trinitra* and *Tri-lochun*, the Tri-ophthalmic Jupiter of the Greeks. From the fire of the central eye of SÍVA is to proceed *Pralaya*, or the final destruction of the universe.

‡ I have seen a cemetery of these, each of very small dimensions, which may be described as so many concentric rings of earth, diminishing to the apex, crowned with a cylindrical stone pillar. One of the disciples of SÍVA was performing rites to the *manes*, strewing leaves of an evergreen and sprinkling water over the graves.

§ For a minute description of this, *vide* “Transactions of the Royal Asiatic Society,” vol. i. p. 217.

The *Rana* of Méwar, as the *dewan* or vicegerent of Síva, when he goes to the temple supersedes the high priest in his duties, and performs the ceremonies with peculiar correctness and grace.\*

The shrine of EKLINGA is endowed with twenty-four large villages from the *khalisa* or fisc, besides parcels of land from the chieftains; but the privileges of the tutelary divinity have been waning since KANIYA fixed his residence amongst them: and as the priests of APOLLO complained that the god was driven from the sacred mount *Girdhana*, in Vrij, by the influence of those of Jupitert with Shah Jehan, the latter may now lament that the day of retribution has arrived, when propitiation to the Preserver and Mediator is deemed more important than to the Creator or Destroyer. This may arise from the personal character of the high priests, who, as from their vicinity to the court they can scarcely avoid mingling in its intrigues, so they cannot fail to lose in character both there and with the inferior classes: even the *Ranis* do not hesitate to take mortgages on the estates of B'HOLA NAT'H.†

We shall not further enlarge on the immunities to EKLINGA, or the forms in which they are conveyed, as these will be fully discussed in the account of the shrine of CRISHNA; but proceed to notice the privileges of the heterodox *Jains*—the *Védáván*§ or *Magi* of Rajast'han.

The numbers and power of these sectarians are little known to Europeans, who take it for granted that they are few and dispersed. To prove the extent of their religious and political power, it will suffice to remark, that the pontiff of the *Khartra-gatcha*,|| one of the many branches of this faith,

\* The copy of the *Síva Púrana* which I had the honour to present to the *Royal Asiatic Society* was obtained for me by the *Rana* from the temple of EKLINGA.

† JÍVA-PITRI, the 'father of life,' would be a very proper epithet for MAHADÉVA, the 'creative power,' whose Olympus is Kailás.

‡ B'HOLA NAT'H, or the 'Simple God,' is one of the epithets of SÍVA, whose want of reflection is so great, that he would give away his own divinity if asked.

§ *Védáván*, the 'Man of Secrets or Knowledge,' is the term used by way of reproach to the *Jains*, having the import of *magician*. Their opponents believe them to be possessed of supernatural skill; and it is recorded of the celebrated UMARA, author of the *Cos'a* or dictionary called after him, that he miraculously "made the full moon appear on Amavus"—the ides of the month, when the planet is invisible.

|| *Khartra* signifies 'true,' an epithet of distinction which was bestowed by that great supporter of the Buddhists or *Jains*, SIDRAJ, king of Anhulwarra Putun, on one of the branches (*gatcha*) in a grand religious disputation (*badha*) at that capital in the eleventh century. The

has 11,000 clerical disciples scattered over India; that a single community, the *Ossi* or *Oswal*,\* numbers 100,000 families; and that more than half of the mercantile wealth of India passes through the hands of the *Jain* laity. Rajast'han and Saurashtra are the cradles of the Buddhist or *Jain* faith, and three out of their five sacred mounts, namely, Abu, Palit'hana,† and Girnar, are in these countries. The officers of the state and revenue are chiefly of the *Jain* laity, as are the majority of the bankers from Lahore to the ocean. The *Nuggur-Sét'h* and *Chotias*, or chief magistrate and assessors of justice, in Udyapúr and most of the towns of Rajast'han, are of this sect; and as their voluntary duties are confined to civil cases, they are as competent in these as they are the reverse in criminal cases, from their

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celebrated *HEMACHANDRA* *ACHARYA* was head of the *Khartra-gatcha*; and his spiritual descendant honoured Udyapúr with his presence in his visit to his dioceses in the desert in 1821. My own *Yati* tutor was a disciple of *HEMACHANDRA*, and his *patravali* or pedigree registered his descent by spiritual successions from him.

This pontiff was a man of extensive learning, and of estimable character. He was versed in all the ancient inscriptions to which no key now exists, and decyphered one for me which had been long unintelligible. His travelling library was of considerable extent, though chiefly composed of works relating to the ceremonies of his religion: it was in the charge of two of his disciples, remarkable for talent, and who, like himself, were perfectly acquainted with all these ancient characters. The pontiff kindly permitted my *Yati* to bring for my inspection some of the letters of invitation written by his flocks in the desert. These were rolls, some of them several feet in length, containing pictured delineations of their wishes. One from Bikanér represented that city, in one division of which was the school or college of the *Jains*, where the *Yatis* were all pourtrayed at their various studies. In another part a procession of them was quitting the southern gate of the city, the head of which was in the act of delivering a scroll to a messenger, while the pontiff was seen with his *cortège* advancing in the distance. To shew the respect in which these high priests of the *Jains* are held, the princes of Rajpútana invariably advance outside the walls of their capital to receive and conduct them to it—a mark of respect paid only to princes. On the occasion of the high priest of the *Khartras* passing through Udyapúr, as above alluded to, the *Rana* received him with every distinction.

\* So called from the town of Ossa, in Marwar.

† *Pali-t'hana* or “the abode of the *Pali*,” is the name of the town at the foot of the sacred mount Satrunjya (signifying ‘*victorious over the foe*’), on which the *Jain* temples are sacred to BUDDHISWARA, or the ‘*Lord of the Buddhists*.’ I have little doubt that the name of Palit'hana is derived from the pastoral (*pali*) Scythic invaders bringing the Buddhist faith in their train—a faith which appears to me not indigenous to India. Palestine, which with the whole of Syria and Egypt, was ruled by the Yksos or shepherd-kings, who for a season expelled the old Coptic race, may have had a similar import to the *Pali-t'hana* founded by the Indo-Scythic Pali. The author visited all these sacred mounts.

tenets forbidding the shedding of blood. To this leading feature in their religion they owe their political debasement: for KOMARPAL, the last king of Anhulwara of the *Jain* faith, would not march his armies in the rains, from the unavoidable sacrifice of animal life which must have ensued. The strict *Jain* does not even maintain a lamp during that season, lest it should attract moths to their destruction.

The period of sectarian intolerance is past; and as far as my observation goes, the ministers of VISHNU, SÍVA, and BÚDDHA, view each other without malignity, which feeling never appears to have influenced the laity of either sect, who are indiscriminately respectful to the ministers of all religions, whatever be their tenets. It is sufficient that their office is one of sanctity and that they are ministers of the Divinity, who, they say, excludes the homage of none, in whatever tongue, or whatever manner he is sought; and with this spirit of entire toleration, the devout missionary or *Mulla* would in no country meet more security or hospitable courtesy than among the Rajpúts. They must, however, adopt the toleration they would find practised towards themselves, and not exclude, as some of them do, the races of *Súrya* and *Chandra* from divine mercy, who, with less arrogance and more reliance on the compassionate nature of the Creator, say he has established a variety of paths by which the good may attain beatitude.

Méwar has, from the most remote period, afforded a refuge to the followers of the *Jain* faith, which was the religion of Balabhi, the first capital of the *Rana*'s ancestors, the Balhara sovereigns of Saurashtra, and many monuments attest the support this family has granted to its professors in all the vicissitudes of their fortunes. One of the best preserved monumental remains in India is a column most elaborately sculptured, full seventy feet in height, dedicated to PARSWA-NAT'H, in Chítore. The noblest remains of sacred architecture, not in Méwar only, but throughout Western India, are Buddhist or *Jain*: and the many ancient cities where this religion was fostered have inscriptions which evince their prosperity in these countries with whose history their own is interwoven. In fine, the necrological records of the *Jains* bear witness to their having occupied a distinguished place in Rajpút society; and the privileges they yet enjoy prove that they are not even now overlooked.

It is not my intention to say more on the past or present history of these sectarians than may be necessary to shew the footing on which their establishments are placed: to which end little is required beyond copies of a

few simple warrants and ordinances in their favour.\* On a future occasion, I may endeavour to add something to the stores of knowledge already possessed of these the deists of Rajasthan, whose singular communities contain mines of knowledge hitherto inaccessible to Europeans. The libraries of Jessulmér in the desert, of Anhulwara the cradle of their faith, of Cambay, and other places of minor importance, consist of thousands of volumes. These are under the control, not of the priests alone, but of communities of the most wealthy and respectable amongst the laity, and are preserved in the crypts of their temples, which precaution ensured their existence, as well as that of the statues of their deified teachers, when the temples themselves were destroyed by the Mahomedan invader, who paid more deference to the images of BUDDHA than to those of SIVA or VISHNU. The preservation of the former is in part owing to the natural formation of their statues ; and while many of ADNAT'H, of NÉMI, and of PARSWA have escaped the hammer, there is scarcely a KANIYA (*Apollo*) or a REMBHA (*Venus*) of any antiquity, with a nose, from Lahore to Ram-iswara. The two arms of these theists sufficed for their protection ; while the statues of the polytheists, though gifted with as many as Briareus, have met with no mercy.

No. V.† is the translation of a grant by the celebrated *Rana RAJ SING*, the gallant and successful opponent of ARUNGZÉB in many a battle. It is at once of a general and special nature, containing a confirmation of the old privileges of the sect, and a mark of favour to a priest of some distinction called MANOH. It is well known that the first law of the *Jains*, like that of the ancient Athenian lawgiver Triptolemus, is "Thou shalt not kill," a precept applicable to every sentient being. The first clause of this edict, in conformity thereto, prohibits all innovation upon this cherished principle ; while the second declares that even the life which is forfeited to the laws is immortal (*umra*) if the victim but passes their abodes. The third article defines the extent of *sirna*, or sanctuary, the dearest privilege of the races of these regions, whose temples are as sacred to the refugee, as were those of the Levite of Israel, or the shrines of Greece. The fourth article sanctions the tythes, both on agricultural and commercial produce ; and makes no distinction between the *Jain* priests and those of SIVA and VISHNU in this source of income, which will be more fully detailed in the account of Nat'h-dwara. The fifth article is the particular gift to the priest ; and the whole closes with the usual anathema against such as may infringe the ordinance.

\* See Appendix to this paper.

† Ibid.

The edicts Nos. VI. and VII,\* engraved on pillars of stone in the towns of Rasmi and Bakrole, further illustrate the scrupulous observances of the *Rana*'s house towards the *Jains*; where, in compliance with their peculiar doctrine, the oil-mill and the potter's wheel suspend their revolutions for the four months in the year when insects most abound. Many others of a similar character could be furnished, but these remarks may be concluded with an instance of the influence of the *Jains* on Rajpút society which passed immediately under the author's eye. In the midst of a sacrifice to the god of war, when the victims were rapidly falling by the scymitar, a request preferred by one of them for the life of a goat or a buffalo on the point of immolation, met instant compliance, and the animal now declared *amara* or immortal, with a garland thrown round his neck, was led off in triumph from the blood-stained spot.

**NAT'HDWARA.**—This is the most celebrated of the fanes of the Hindu Apollo. Its etymology is 'the portal (*dwára*) of the god' (*Nat'h*), of the same import as his more ancient shrine of Dwaricat at the world's end (*Juggut Kúnt*). Nat'hdwara is twenty-two miles N.N.E. of Udyapúr, on the right bank of the Bunas. Although the principal resort of the followers of VISHNU, it has nothing very remarkable in its structure or situation. It owes its celebrity entirely to the image of CRISHNA, which is the same that has been worshipped at Mat'hura since his deification, between eleven and twelve hundred years before Christ.† As containing the representative of the mildest of the gods of *Hind*, Nat'hdwara is one of the most frequented places of pilgrimage, though it must want that attraction to the classical Hindu, which the caves of Gaya, the shores of the distant Dwarica, or the pastoral Vrij,§ the place of the nativity of CRISHNA, present

\* See Appendix to this article.

† Dwarica is at the point called Juggut Kúnt, of the Saurashtra peninsula. *Ca* is the mark of the genitive case. *Dwar-ca-na'i'h* would be the "gate of the god."

‡ Fifty-seven descents are given both in their sacred and profane genealogies from CRISHNA to the princes supposed to have been cotemporary with VICRAMADITYA. The *Yadu B'hatti* or *Shama B'hatti* (the *Asham Bétti* of Abul Fuzil), draw their pedigree from CRISHNA or YADU-NAT'H, as do the *Jharéjas* of Kutch.

§ With Mat'hura as a centre and a radius of eighty miles, describe a circle: all within it is Vrij, which was the seat of whatever was refined in Hinduism, and whose language, the Vrij-basha, was the purest dialect of India. *Vrij* is tantamount to the land of the Suraseni, derived from SÚRSÉN, the ancestor of CRISHNA, whose capital, Súrpúri, is about fifty miles south of

to his imagination ; for though the groves of Vindra,\* in which KANIYA disported with the *Gopis*, no longer resound to the echoes of his flute ; though the waters of the Yamunat are daily polluted with the blood of the sacred kine, still it is the holy land of the pilgrim, the sacred Jordan of his fancy, on whose banks he may sit and weep, as did the banished Israelite of old, the glories of Mat'hura, his Jerusalem !

It was in the reign of ARUNGZÉBE that the pastoral divinity was exiled from Vrij, that classic soil, which, during a period of two thousand eight hundred years had been the sanctuary of his worshippers. He had been compelled to occasional flights during the visitations of MAHMÚD and the first dynasties of Afghan invaders ; though the more tolerant of the Mogul kings not only reinstated him, but were suspected of dividing their faith between KANIYA and the prophet. AKBER was an enthusiast in the mystic poetry of JYDÉVA, which paints in rich and glowing colours the loves of KANIYA and RAD'HA, in which lovely personification the refined Hindu abjures all sensual interpretation, asserting its character of pure spiritual love. It affords an example of the Hindu doctrine of the Metempsychosis, as well as of the regard which AKBER's toleration had obtained him, to mention, that they held his body to be animated by the soul of a celebrated Hindu gymnosophist: in support of which, they say, he (AKBER) went to his accustomed spot of penance (*tapasya*) at the confluence of the Yamuna and Ganges, and excavated the implements, *viz.* the tongs, gourd, and deer-skin, of his anchorite existence. JEHANGÍR, by birth half a Rajpút, was equally indulgent to the worship of KANIYA : but SHAH JEHAN, also the son of a Rajpút princess, inclined to the doctrines of SIVA, in which he was initiated by SID-RUP *Sanyasi*. Sectarian animosity is more virulent than faiths totally dissimilar. Here we see Hindu depressing Hindu : the

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Mat'hura on the Yamuna (Jumna) ; the remains of this city (Súrpúri) the author had the pleasure of discovering. The province of the Surséni, or Suraseni, is defined by MENU, and particularly mentioned by the historians of Alexander.

\* *Vindra-vana*, or the “ forests of Vindra,” in which were placed many temples sacred to KANIYA, is on the Yamuna, a few miles above Mat'hura. A pilgrimage to this temple is indispensable to the true votary of CRISHNA.

† This river is called the *Kal* Yamuna, or *black* Yamuna, and *Kali-dé* or the “ black pool,” from KANIYA having destroyed the hydra KALIYA which infested it. JYDEVA calls the Yamuna “ the blue daughter of the sun.”

followers of SIVA oppressing those of KANIYA; the priests of JUPITER driving the pastoral Apollo from the Parnassus (*Girdhana*) of Vrij. At the intercession, however, of a princess of Udyapúr, APOLLO was replaced on his altar, where he remained till ARUNGZÉBE became emperor of the Moguls. In such detestation did the Hindus hold this intolerant king, that in like manner as they supposed the beneficent AKBER to be *Mokund Brimachari*, the most devout of men, in a former birth, so they invest the tyrant's body with the soul of KAL YAMAN, the foe of CRISHNA, ere his apotheosis, and to avoid whom he fled from the sacred territory to Dwarica, and thence acquired the name of RINCHOR.\*

When ARUNGZÉBE proscribed KANIYA, and rendered his shrines impure throughout Vrij, *Rana RAJ SING* of Udyapúr "offered the heads of one hundred thousand of his Rajpúts for his service," and the god was conducted by the route of Kotah and Rampúra to Méwar. An omen decided the spot of the future residence of KANIYA, for as he journied to gain the capital of the Sísdias, the chariot-wheel sunk deep into the earth and defied extrication. The *Súkuni* (augur) interpreted the pleasure of the god, that he desired to dwell there. This circumstance occurred at an inconsiderable village called Siarh, in the fief of DAILWARA, one of the sixteen nobles of Méwar.

Rejoiced at this decided manifestation of favour, the chief hastened to make a perpetual gift of the village and its lands, which was speedily confirmed by the patent of the *Rana*.† *Nat'hji* (*the god*) was removed from his car, and in time a temple was erected for his reception, when the hamlet of Siarh became the town of Nat'hdwara, which now contains many thousand inhabitants, of all denominations, who, reposing under the especial protection of the god, are exempt from every mortal tribunal. Its site is not uninteresting, nor is it devoid of the means of defence. To the east it is shut in by a cluster of hills, and to the westward flows the Bunas, which nearly bathes the extreme points of the hills. Within these bounds is the sanctuary (*sirna*) of KANIYA, where the criminal is free from pursuit; nor

\* *Rin*, the "field of battle," *Chor*, from *chorna*, to abandon. Hence RINCHOR, one of the titles under which CRISHNA is worshipped at Dwarica, is most unpropitious to the martial Rajpút. KAL-YAMUN, the foe from whom he fled, and who is figured as a serpent, is doubtless the *Tak*, the ancient foe of the *Yadús*, who slew JANMÉJA, emperor of the *Pandús*.

† See Appendix to this paper, No. VIII.

dare the rod of justice appear on the Mount, or the foot of the pursuer pass the stream ; neither within it can blood be spilt, for the pastoral KĀNIYA delights not in offerings of this kind. The territory contains within its precincts abundant space for the town, the temple, and the establishments of the priests, as well as the numerous resident worshippers, and the constant influx of votaries from the most distant regions,

“ From Samarcand by Oxus, TEMIR’s throne,  
“ Down to the golden Chersonese ;”

who find abundant shelter from the noontide blaze in the groves of *tamarind*, *pípul*, and *semul*, where they listen to the divine melodies of GOVINDA or the mystic hymns of JYDEVA. Here those whom ambition has cloyed, superstition unsettled, satiety disgusted, commerce ruined, or crime disquieted, may be found as ascetic attendants on the mildest of the gods of India. Renouncing the world, they first renounce the ties that bind them to it, whether family, friends, or fortune, and placing their wealth at the disposal of KĀNIYA, stipulate only for a portion of the food dressed for him, and to be permitted to prostrate themselves before him till their allotted time is expired. Here no blood-stained sacrifice scares the timid devotee ; no austerities terrify, or tedious ceremonies fatigue him ; he is taught to cherish the hope that he has only to ask for mercy, to obtain it ; and to believe that the compassionate deity who guarded the lapwing’s nest\* in the

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\* Whoever has unhooded the falcon at a lapwing, or even scared one from her nest, need not be told of its peculiarly distressing scream, as if appealing to sympathy. The allusion here is to the lapwing scared from her nest, as the rival armies of the *Cúris* and *Pandús* joined in battle, when the compassionate CRISHNA, taking from an elephant’s neck a war-bell (*vira-gunt’ha*), covered the nest, in order to protect it.

When the majority of the feudal nobles of Marwar became self-exiled, to avoid the almost demoniac fury of their sovereign, since his alliance with the British government, ANAR SING, the chief of *Ahore*, a fine specimen of the *Rahtore Rajpút*, brave, intelligent, and amiable, was one day lamenting that while all India was enjoying tranquillity under the shield of Britain, they alone were suffering from the caprice of a tyrant ; concluding a powerful appeal to my personal interposition with the foregoing allegory, and observing on the beauty of the office of mediator. “ You are all powerful,” added he, “ and we may be of little account in the grand scale of affairs ; but CRISHNA condescended to protect even the lapwing’s egg in the midst of battle.” This brave man knew my anxiety to make their peace with their sovereign, and being acquainted with the allegory, I replied with some fervour, in the same strain, “ Would to God, *Thakoor Sahib*, I had the *vira-gunt’ha* to protect you.” The effect was instantaneous, and the eye

midst of myriads of combatants ; who gave beatitude to the courtesan\* who, as the wall crushed her, pronounced the name of " RAMA," will not withhold it from him who has quitted the world and its allurements that he may live in his presence, be fed by the food prepared for himself, and yield up his last sigh invoking the name of HERI. There are not less than two hundred individuals at this time, most of whom, stipulating merely for food, raiment, and funeral rites, have abandoned all to pass their days in devotion at the shrine of KANIYA : men of every condition, Rajpút, merchant, and mechanic ; and where sincerity of devotion is the sole expiation, and gifts outweigh penance, they must feel the road to futurity as smooth as any which leads to the haven of hope.

The dead stock of CRISHNA's shrine is augmented chiefly by " those who hold life unstable as the dew-drop on the lotus ; " " brittle as a blade of grass ; " and riches " as a vain shadow ; " and who are happy to barter " the wealth of Ormuz and of Ind " for the intercessional prayers of the high-priest, and his passport to *Heri-púr*, the heaven of HERI. From the banks of the Indus to the mouths of the Ganges, from the coasts of the Peninsula to the shores of the Red Sea, the gifts of gratitude or of fear are lavishly poured in ; and though the unsettled aspect of the last half century curtailed the transmission of the more bulky, but least valuable benefactions, it little affected the bills of exchange from the successful sons of commerce, or the legacies of the dead. The safe arrival of a galleon from Sofala or Arabia produced at least as much to the shrine as to the insurance-office, for KANIYA is the Saint NICHOLAS of the Hindu navigator, as was APOLLO to the Grecian and Celtic sailors, who purchased his charmed arrows from the priestess to calm the troubled sea.† A storm accordingly

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of this manly chieftain, who had often fearlessly encountered the foe in battle, filled with tears as, holding out his hand, he said, " At least you listen to our griefs, and speak the language of friendship. Say but the word, and you may command the services of twenty thousand *Rahiores*." There is, indeed, no human being more susceptible of excitement, and, under it, of being led to any desperate purpose, whether for good or for evil, than the Rajpút.

\* CHUND, the bard, gives this instance of the compassionate nature of CRISHNA, taken, as well as the former, from the *Mahabharat*.

+ Near the town of Avranches, on the coast of Normandy, is a rock called Mont St. Michel, in ancient times sacred to the Gallic or Celtic APOLLO, who was called BELENUS ; a name which the author from whom we quote observes, " certainly came from the East, and proves that the ' littoral provinces of Gaul were visited by the Phœnicians.' " A college of Druidical priestesses

yields in proportion to its violence, or to the nerve of the owner of the vessel. The appearance of a long-denied heir may deprive him of half his patrimony, and force him to lament his parents' distrust in natural causes; while the accidental mistake of touching forbidden foods on particular fasts requires expiation, not by flagellation or seclusion, but by the penance of the purse.

There is no donation too great or too trifling for the acceptance of CRISHNA, from the baronial estate to a patch of meadow-land; from the gemmed coronet to adorn the image of the god to the widow's mite; nor is there a principality in India which does not diminish its fisc to add to the revenues of NAT'HDWARA. What effect the milder rites of the shepherd-god have produced on the martial adorers of SIVA we know not, but assuredly EKLINGA, the tutelary divinity of Méwar, has to complain of being defrauded of half his dues since KANIYA transferred his abode from the Yamuna to the Bunas. By a strange inconsistency, the revenues assigned by the RANA to KANIYA, who under the epithet of *Pitámbra* (or god of the yellow mantle) has a distinguished niche in his domestic chapel, far exceed those of the Avenger (EKLINGA), whose vicegerent he is. The grants or patents from the RANA, the head of all the martial races,\* defining the privileges and immunities of the shrine, are curious documents.†

The extension of the sanctuary by the RANA beyond the vicinage of the shrine became a subject of much animadversion; and in delegating judicial

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" was established there, who sold to seafaring men certain arrows endowed with the peculiar virtue  
" of allaying storms, if shot into the waves by a young mariner. Upon the vessel arriving safe,  
" the young archer was sent by the crew to offer thanks and rewards to the priestesses. His pre-  
" sents were accepted in the most graceful manner; and at his departure the fair priestesses, who  
" had received his embraces, presented to him a number of shells, which afterwards he never  
" failed to use in adorning his person."—*Tour through France*.

When the early Christian warrior consecrated this mount to his protector St. Michel, its name was changed from *Mons Jovis* (because dedicated to JUPITER), to *Tumba*, supposed from *tumulus*, a mound; but as the Saxons and Celts placed pillars on all these mounts, dedicated to the Sun-god BELENUS, BAL, or APOLLO, so it is not unlikely that the derivation of *Tumba* is from the Sanscrit *t'humba*, or *st'humba*, a pillar, instead of from *tumulus*.

\* *Hindupáti*, vulgò *Hinduput*, "chief of the Hindu race," is a title justly appertaining to the RANAS of Méwar. It has, however, been assumed by chieftains scarcely superior to some of his vassals, though with some degree of pretension by SEVAJII, who, had he been spared, might have worked out the redemption of his nation, and of the RANA's house, from which he sprung.

† See Appendix to this paper, Nos. ix and x.

authority over the whole of the villages in the grant, to the priests, he committed the temporal welfare of his subjects to a class of men not apt to be lenient in the collection of their dues, which not unfrequently led to bloodshed. In alienating the other royalties, especially the transit duties, he was censured even by the zealots of CRISHNA. Yet, however important such concessions, they were of subordinate value to the rights of sanctuary, which were extended to the whole of the towns in the grant, thereby multiplying the places of refuge for crime, already too numerous.

In all ages and countries the rights of sanctuary have been admitted, and however they may be abused, their institution sprung from humane motives. To check the impulse of revenge and to shelter the weak from oppression are noble objects, and the surest test of the independence of a state is the extent to which they are carried. From the remotest times *sirna* has been the most valued privilege of the Rajpúts, the lowest of whom deems his house a refuge against the most powerful. But we merely propose here to discuss the sanctuary of holy places, and more immediately that of the shrine of KANIYA.

When Moses, after the Exodus, made a division of the lands of Canaan amongst the Israelites, and appointed "six cities to be the refuge of him who had slain unwittingly, from the avenger of blood,"\* the intent of this appointment was not to afford facilities for eluding justice, but to check the impulse of sudden revenge; for the slayer was only to be protected "until he stood before the congregation for judgment, or until the death of the high-priest," which event appears to have been considered as the termination of revenge: "then did the slayer return to the city from whence he fled."† The infraction of political sanctuary (*sirna túrna*) often gives rise to the most inveterate feuds; and its abuse by the priests, both of EKLINGA

\* Numbers, chap. xxxv. v. 11, 12.

† Numbers, chap. xxxv. v. 25, and Joshua, chap. xx. v. 6. There was an ancient law of Athens analogous to the Mosaic, by which he who committed "chance-medley," should fly the country for a year, during which his relatives made satisfaction to the relatives of the deceased. The Greeks had *asyla* for every description of criminals, which could not be violated without infamy. Gibbon gives a memorable instance of disregard of the sanctuary of St. Julian in Auvergne, by the soldiers of the Frank king Theodoric, who divided the spoils of the altar, and made the priests captives: an impiety not only unsanctioned by the son of Clovis, but punished by the death of the offenders, the restoration of the plunder, and the extension of the right of sanctuary five miles around the sepulchre of the holy martyr.

and KANIYA, is highly prejudicial to society. MOSES appointed but six cities of refuge to the whole Levite tribe ; but the RANA has assigned more to the shrine of CRISHNA alone than the entire possessions of that branch of the Israelites, who had but forty-two cities, while KANIYA has forty-six. The motive of such sanctuary in Rajasthan was originally the same as that of the divine legislator ; but it has been corrupted and abused, and the most notorious criminals deem the temple their best safeguard. Yet some princes have been found hardy enough to violate, though indirectly, the sacred *sirna*. ZALIM SING of Kotah, a zealot in all the observances of religion, had the boldness to draw the line when selfish priestcraft interfered with his police ; and though he would not demand the culprit, or sacrilegiously drag him from the altar, he has forced him thence by prohibiting the admission of food, and threatening to build up the door of the temple. It was thus the Greeks evaded the laws, and compelled the criminal's surrender by kindling fires around the sanctuary. The towns of KANIYA did not often abuse their privilege ; but the author once had to interpose, where a priest of EKLINGA had harboured a murderer when on the point of being secured. The priest so far respected the wishes of the RANA as to induce the man to quit the asylum : but as the example was pernicious, and Pahona, the town within whose bounds the murder had been committed, had been gained by a forged grant, the author wilfully incurred the award for resuming church land (a sixty-thousand years' residence in hell) and recommended that Pahona (of eight thousand rupees annual revenue) should be reunited to the fisc. The unusual occurrence created a sensation, but it was so indisputably just that not a voice was raised in opposition.

Let us now revert to the endowments of Nat'hdwara. Herodotus furnishes a powerful instance of the estimation in which sacred offerings were held by the nations of antiquity. He observes that these were transmitted from the remotest nations of Scythia to Delos\* in Greece ; a range far less extensive than the offerings to the temple (*dewal*) of CRISHNA in Mewar. The spices of the isles of the Indian archipelago ; the balmy spoils of Araby the blest ; the nard, or frankincense of Tartary ; the raisins and pistachios of Persia ;

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\* Apollo was the object adored in Delos, as at Nat'hdwara. Numerous Greek proper names can have Sanscrit derivations ; and for *Delos* we have *Dewal-es*, i. e. "temple of the God." Such is the origin of *Debeil* (corrupted from *Déwal*, the temple), the capital of Lower Sind. The numerous *Délwaras* (sometimes written *Dail*) have the same etymology. *Déwalwara*, i. e. "the place of the temple."

every variety of saccharine preparation, from the *sacar-cand* (sugar-candy) of the celestial empire, with which KANIYA sweetens his evening repast, to that more common sort which enters into the *péras* of Mat'hura, the food of his infancy ; the shawls of Cashmér, the silks of Bengal, the scarfs of Benares, the brocades of Guzerat,

“ \_\_\_\_\_ the flower and choice  
“ Of many provinces from bound to bound,”

with whatever is rare in art or nature, all contribute to enrich the shrine of NAT'HDWARA. But it is with the votaries of the maritime provinces of India that he has most reason to be satisfied ; in the commercial cities of Surat, Cambay, Muscat-mandavi, &c. &c., where the *Múkhias*, or comptrollers deputed by the high-priest, reside to collect the benefactions, and transmit them as occasion requires. A deputy resides on the part of the high-priest at Múltan, who invests the distant worshippers of KANIYA with the *zunu* and *cani* (the cordon and necklace). Even from Samarcand the pilgrims repair with their offerings to NAT'HDWARA ; and a sum, seldom less than ten thousand rupees, is annually transmitted by the votaries from the Arabian ports of Muscat, Mocha, and Jidda ; which contribution is very probably augmented, not only by the votaries who dwell at the mouths of the Wolga,\* but by the

\* Pallas gives an admirable and evidently faithful account of the worship of CRISHNA and other Hindu divinities in the city of Astracan, where a Hindu mercantile colony is established. They are termed *Múltani*, from the place whence they migrated—Múltan, near the Indus. This class of merchants of the Hindu faith is disseminated over all the countries, from the Indus to the Caspian : and it would have been interesting had the professor given us any account of their period of settlement on the western shore of the Caspian sea. In costume and feature, as represented in the plate given by that author, they have nothing to denote their origin ; though their divinities might be seated on any altar on the Ganges. The Múltanis of the “ *Indeskoi Dvor, or Indian Court*,” at Astracan, have erected a pantheon, in which CRISHNA, the god of all *Vishnu* merchants, is seated, *primus inter pares*, in front of JUGGERNAT'H, RAMA, and his brothers, who stand in the back-ground ; while SIVA and his consort ASHTA-BHÚ'JA (*the eight-armed*), form an intermediate line, in which is also placed a statue which Pallas denominates *Múrli* ; but Pallas mistook the flute (*múrali*) of the divine CRISHNA for a rod. The principal figure we shall describe in his own words. “ In the middle was placed a small idol with a very high bonnet, called *Gupaledshi*. “ At its right there was a large black stone, and on the left two smaller ones of the same colour, “ brought from the Ganges, and regarded by the Hindus as sacred. These fossils were of the “ species called *Sankara*, and appeared to be an impression of a bivalve muscle.” Minute as is the description, our judgment is further aided by the plate. *Gupaledshi* is evidently GOPALJI, the pastoral deity of Vrij (from *gao*, a cow, and *pali*, a herdsman). The head-dress worn by him and all the others, is precisely that still worn by CRISHNA, in the sacred dance at Muttra : and so minute is the delineation, that even the *péra* or sugar-ball is represented, although the

*Samoyede*\* of Siberia. There is not a petty retailer, professing the VISHNU creed, who does not carry a tythe of his trade to the stores (*Samgiri*) of KANIYA: and thus caravans of thirty and forty cars, double-yoked, pass twice or thrice annually by the upper road to Nat'hdwara. These pious

Professor appears to have been ignorant of its use, as he does not name it. He has likewise omitted to notice the representation of the sacred mount of Gird'hana, which separates him from the Hindu Jove and the turreted Cybele (DURGA), his consort. The black stones are the *Saligramas*, worshipped by all *Vishnuës*.

In the names of "N'HANDIGANA and GORI," though the first is called a lion saddled, and the other a male divinity, we easily recognize NANDA, the bull-attendant (*Gana*) of SIVA, and his consort GOURI. Were all travellers to describe what they see with the same accuracy as Pallas, they would confer important obligations on society, and might defy criticism.

It is with heartfelt satisfaction I have to record, from the authority of a gentleman who has dwelt amongst the *Hindikis* of Astracan, that distance from their ancient abodes has not deteriorated their character for uprightness. Mr. Mitchell, from whose knowledge of Oriental languages the Royal Asiatic Society will some day derive benefit, says, that the reputation of these Hindu colonists, of whom there are about five hundred families, stands very high; and that they bear a preference over all the merchants of other nations settled in this great commercial city.

\* Other travellers besides Pallas have described Hinduism as existing in the remote parts of the Russian empire, and if nominal resemblances may be admitted, we would instance the strong analogy between the *Samoyedes* and *Tchoules* of Siberia and Finland, and the *Sama-Yadûs* and *Joudes* of India. The languages of the two former races are said to have a strong affinity, and are classed as *Hindu-Germanic* by M. Klaproth, on whose learned work, "Asia Polyglotta," M. Rémusat has given the world an interesting *critique*, in his *Mélanges Asiatiques* (tom. i. p. 267), in which he traces these tribes to Central Asia; thus approaching the land of the *Geite* or *Yuti*. Now the *Yutis* and *Yadûs* have much in their early history to warrant the assertion of more than nominal resemblance. The annals of the *Yadûs* of Jessulmér state, that long anterior to VICRAMA, they held dominion from Guzni to Samarcand: that they established themselves in those regions after the *Mahabharat*, or great war; and were again impelled, on the rise of Islamism, within the Indus. As *Yadûs* of the race of SHAM or SAM (a title of CRISHNA) they would be *Sama-Yadûs*; in like manner as the *B'hatti* tribe are called *Shama-b'hatti*, the *Ashambétti* of Abulfuzil. The race of *Joude* was existing near the Indus in the Emperor Baber's time, who describes them as occupying the mountainous range in the first Do-áb, the very spot mentioned in the annals of the *Yadûs* as their place of halt, on quitting India, twelve centuries before Christ, and thence called *Jadu* or *Yadu-ca-dang*, the "hills of *Jadu* or *Yadu*." The peopling of all these regions, from the Indus to remote Tartary, is attributed to the race of *Ayu* or *Indu*, both signifying the moon, of which are the *Hyas*, *Aswas* (*Asi*), *Yadûs*, &c., who spread a common language over all Western Asia. Amongst the few words of *Hindu-Germanic* origin which M. Rémusat gives to prove affinity between the Finnish and Samoyede languages is "Miel, Mod, dans le dialecte Caucasién, et Méd, en Slave," and which, as well as *mead*, the drink of the Scandinavian warrior, is from the Sanscrit *Madhu*, a bee. Hence intoxicating beverage is termed *Madhva*, which supplies another epithet for CRISHNA, *Madhû* or *Madhava*.

bounties are not allowed to moulder in the *bindars* (repositories) of KANIYA ; the apparel is distributed with a liberal hand as the gift of the deity to those who evince their devotion ; and the edibles enter daily into the various food prepared at the shrine. It has been remarked by the celebrated Goguet\* that the custom of offering food to the object of divine homage had its origin in a principle of gratitude, the repast being deemed hallowed by presenting the first portion to him who gave it, since the devotee was unable to conceive aught more acceptable than that whereby life is sustained. From the earliest period such offerings have been tendered ; and in the burnt-offering (*hom*) of Abel, of the firstling of the flock, and the first portion of the repast presented by the Rajpút to ANDÉVAT (*the nourisher*), the motive is the same. But the *pursád*—such is the denomination of the food prepared for KANIYA—is deemed unlucky, if not unholy :—a prejudice arising from the heterogeneous sources whence it is supplied—often from bequests of the dead. The *Múkhias* of the temple accordingly carry the sacred food to wheresoever the votaries of KANIYA dwell, which proves an irresistible stimulus to backward zeal, and produces an ample return. At the same time are transmitted, as from the god, dresses of honour corresponding in material and value with the rank of the receiver : a diadem, or fillet of satin and gold, embroidered ; a *dugla* or quilted coat of gold or silver brocade for the cold weather ; a scarf of blue and gold ; or if to one who prizes the gift less for its intrinsic worth than as a mark of special favour, a fragment of the garland worn on some festival by the god ; or a simple necklace (*canti*), the emblem of every follower of VISHNU, and by which he is inaugurated amongst the elect.†

It has been mentioned that the lands of Méwar appropriated to the shrine of KANIYA are equal in value to a baronial appanage, and, as before observed, there is not a principality in India which does not assign a portion of its domain or revenue to this object. The *Hara* princes of Kotah and Búndi are almost exclusive worshippers of KANIYA, and the regent ZALIM SING is devoted to the maintenance of the dignity of the establishment. Every thing at Kotah appertains to KANIYA. The prince has but the usufruct of the palace, for which £12,000 is annually transmitted to the shrine. The

\* *Origin of Laws and Government.*

† Literally “ the giver of food.”

† ‘ *Kaniya ca canti band’hna*,’ ‘ to bind on [the neck] the chaplet of KANIYA,’ is the initiator step.

grand lake east of the town, with all its finny tenants, is under his especial protection ;\* and the extensive suburb adjoining, with its rents, lands, and transit duties, all belong to the god. ZALIM SING moreover transmits to the high priest the most valuable shawls, broadcloths, and horses ; and throughout the long period of predatory warfare he maintained two *Néshanst* of a hundred firelocks each, for the protection of the temple. His favourite son also, a child of love, is called GORDHUN-DAS, the 'slave of GORDHUN,' one of the many titles of KANIYA. The prince of Marwar went mad from the murder of the high priest of JALINDRA, the epithet given to KANIYA in that state : and the Raja of Sheopur,† the last of the GORÉS, lost his sovereignty by abandoning the worship of HUR, for HERI. The 'slave' of RADHA (*Radha-ca-das*),‡ such was the name of this prince, almost lived in the temple, and used to dance before the statue of KANIYA. Had he upheld the rights of him who wields the trident (*tri-dénta* or *tri-súla*), the tutelary deity of his capital, Siva-púr, instead of the unwarlike divinity whose unpropitious title of RINCHOR|| should never be borne by the martial Rajpút, his fall would have been more dignified, though it could not have been retarded when the overwhelming torrent of the Mahrattas under SINDIA swept Rajwarra.¶

A distinction is made between the grants to the temple and those for the personal use of the pontiff, who affects at least never to apply any portion of the former to his own use, and he can scarcely have occasion to do so ; but when from the stores of Apollo could be purchased the spices of the isles, the fruits of Persia, and the brocades of Guzerat, we may indulge

\* I had one day thrown my net into this lake, which abounded with a variety of fish, when my pastime was interrupted by a message from the regent, ZALIM SING : "Tell Captain Tod that 'Kotah and all around it are at his disposal ; but these fish belong to KANIYA.' I of course immediately desisted, and the fish were returned to the safeguard of the deity.

† A *Néshan*, or standard, is synonymous with a company.

‡ Sheopur or Siva-púr, the city of SHEO or SIVA, the god of war, whose battle-shout is *Hur* ; and hence one of his epithets, as HERI is that of CRISHNA or KANIYA.

§ RADHA was the name of the chief of the *Gopis* or nymphs of Vrij and the beloved of KANIYA.

|| See note, p. 288.

¶ In October 1807 I rambled through all these countries, then scarcely known by name to us. At that time Sheopur was independent, and its prince treated me with the greatest hospitality. In 1809 I witnessed its fall, when following with the embassy in the train of the Mahratta leader.

our scepticism and heresy in questioning the reality of such forbearance. This abuse has, however, been modified, and traffic is chased from the temple. The personal grant (Appendix No. XI.) of the *Rana* to the high priest in the old days of Méwar, ought alone to have sufficed for his household expenditure, being £2,500 per annum, equal to £10,000 in Europe. But the ten thousand towns of Méwar (*dos séhés Méwar*), from each of which he levied a crown, now exist only in the old rent-roll, and the heralds of Apollo would in vain attempt to collect their tribute from five thousand villages in the present day.

The Appendix No. XII. being a grant of privileges to a minor shrine of KANIYA, in his character of *múrali-d'hár* or 'flute-player,' contains much information on the minutiae of benefactions, and will afford a good idea of the nature of the revenues of the Hindu Apollo.

The predominance of the mild doctrines of KANIYA over the dark rites of SIVA, is doubtless beneficial to Rajpút society. Were the prevention of female immolation the sole good resulting from their prevalence, that alone would conciliate our partiality: a real worshipper of VISHNU forbids his wife from following him to the pyre, as did recently the Bundi prince. In fact, their tenderness to animal life is carried to nearly as great an excess as with the *Jains*, who shed no blood. Celibacy is not imposed upon the priests of KANIYA, as upon those of SIVA: on the contrary, they are enjoined to marry, and the priestly office is hereditary by descent. Their wives do not burn, but are committed, like themselves, to the earth. They inculcate tenderness towards all beings; though whether this feeling influences the mass, must depend on the soil which receives the seed, for the outward ceremonies of religion cost far less effort than the practice or essentials. I have often smiled at the incessant aspirations of the Macchiavelli of Rajast'han, ZALIM SING, who, while he ejaculated the name of 'Pribhu' as he told his beads, was inwardly absorbed by mundane affairs; and when one word would have prevented a civil war, and saved his reputation from the stain of disloyalty to his prince, he was, to use his own words, "at four-score years and upwards, laying the foundation for another century of life." And thus it is with the prince of Marwar, who esteems the life of a man or a goat of equal value when prompted by revenge to take it. Hope may silence the reproaches of conscience, and gifts and ceremonies may be supposed to atone for a deviation from the first principle of their religion—a benevolence which should comprehend every animated thing. But for-

tunately the princely worshippers of KANIYA are few in number. It is to the sons of commerce we must look for the effects of these doctrines, and it is my pride and duty to declare that I have known men of both sects, *Vishnuë* and *Jain*, whose integrity was spotless and whose philanthropy was unbounded.

Previously to describing the chief festivals held at Nat'hdwara, and the various forms (*rūpa*) under which *Nat'h-ji* or the God is worshipped, it may be well to sketch the origin of this important member of the Oriental Pantheon, the 'Preserver,' of the Hindu Triad.

CRISHNA, HERI, VISHNU, or more familiarly, KANIYA, was of the celebrated tribe of *Yadú*, or *Jadú*. According to Hindu genealogies, *Yadú*, the founder of the "fifty-six tribes,"\* who obtained the sovereignty of India, was descended from *Yayat*, the third son of a primeval man called *Swayambhúma Manu*,† or "MANU, lord of the earth," whose daughter ELLA§ (*Terra*) was espoused by BUDDHA (*Mercury*), son of CHANDRA|| (*the moon*), whence the *Yadús* are styled *Chandrvansi*, or 'children of the moon.' BUDDHA was therefore worshipped as the great ancestor (*Pitriswara*, or 'father-god') of the lunar race; and previous to the apotheosis of CRISHNA was the common object of devotion with all the *Yadú* tribe. The principal shrine of BUDDHA was at Dwarica, where he yet receives adoration as BUDDHA TRIVICRAMA.¶ CRISHNA or KANIYA lived towards the conclusion of the *Dwapur*, or brazen age, the period of which is calculated to have been about 1100 to 1200 years before Christ.\*\* He was born to the inheritance

\* *Chappun cùla* *Yadú*.

† *Qu. Japhet?*

‡ Also called *Vaira-swata Manu*—"the man, son of the sun."

§ Ella, the earth—the Saxon *Ertha*. The Germans chiefly worshipped *Tuisco* or *TEUTATES* (Mercury) and *ERTHA*, who are the BUDDHA and ELLA of the Rajpúts.

|| A male divinity with the Rajpúts, the Tatars, and ancient Germans.

¶ 'Triple energy; '—the *Hermes Triplex* of the Egyptians.

\*\* I shall here subjoin an extract of the rise and progress of Vishnúism, as written at my desire by the Múkhia of the temple:

" Twenty-five years of the *Dwapur* (the brazen age) were yet unexpired, when the incarnation (*avatar*) of SRI CRISHNA took place. Of these eleven were passed at Gokul (a), and fourteen at Mat'hura. There he used to manifest himself personally, especially at Goverd'hun. But when the *Kaliyúg* (the iron age) commenced he retired to Dwarica, an island separated by the

(a) A small town and island in the Jumna, below Mat'hura. Hence one of CRISHNA's titles is *GOKUL-NAT'H*, "lord of Gokul."

of the land of Vrij, the country of the Súraséni, comprehending the territory round Mat'hura for a space of eighty miles, of which he was unjustly deprived in his infancy by his relative KANSA. From its vicinity to Delhi we may infer, either that there was no lord paramount amongst the *Yadús* of this period, or that CRISHNA's family held as vassals of Hastinapúra, then with Indraprest'ha, or Delhi, the chief seat of *Yadú* power. There were two princes named SÚRASÉN amongst the immediate predecessors of CRISHNA: one, his grandfather, the other eight generations anterior. Which of these was the founder of *Súrapúr* on the Yamuna, the capital of the *Yadús* of Vrij, we know not, but we may fairly assume that the first gave his name to the region around Mat'hura, described by Arrian as the country of the Súraséni. Alexander was in India probably about eight centuries after the deification of CRISHNA, and it is satisfactory to find that the inquiries he instituted into the genealogy of the dynasty then ruling on the Yamúna correspond very closely with those of the *Yadús* of this distant period, and combined with what Arrian says of the origin of the *Pandús*, it appears indisputable that the descendants of this powerful branch of the *Yadús* ruled on the Yamúna, when the Macedonian erected the altars of Greece on the Indus. Arrian enumerates the names of Budæus (*Bodovas*) and Cradévas

the ocean from *Bharatkund* (b), where he passed a hundred years before he went to heaven. In *Samvat* 937 (A.D. 881) God decreed that the Hindu faith should be overturned, and that the *Túrshka* (c) should rule. Then the *jézéya*, or capitation-tax, was inflicted on the head of the Hindu. Their faith also suffered much from the *Jains* and the various infidel (*asúra*) sects which abounded. The *Jains* were so hostile that BRIMHA manifested himself in the shape of SANCARA ACHARYA, who destroyed them and their religion at Benares. In Gúzerat, by their magic, they made the moon appear at *Amavus* (d). SANCARA foretold to its prince, SID RAJ (e), the flood then approaching, who escaped in a boat and fled to Thoda, on which occasion all the *Vedyas* (f) (magicians) in that country perished."

(b) The channel which separates the island of Dwarica from the main land is filled up, except in spring-tides. I passed it when it was dry.

(c) We possess no record of the invasion of India in A.D. 881, by the Túrki tribes, half a century after Mahmoun's expedition from Zabulist'han against Chitore, in the reign of RAWUL KHOMAN.

(d) The ides of the month, when the moon is obscured.

(e) He ruled *Samvat* 1151 (A.D. 1095) to S. 1201 (A.D. 1145).

(f) Still used as a term of reproach to the *Jains* and *Buddhists*, in which, and other points, as *Ari* (the foe, qu. *Aria*?), they bear a strong resemblance to the followers of the Arian Zerdusht, or Zoroaster. Amongst other peculiarities, the ancient Persian fire-worshipper, like the present *Jain*, placed a bandage over the mouth while worshipping.

(Κεαδούα) amongst the early ancestors of the tribe then in power, which would alone convince us that Alexander had access to the genealogies of the *Púranas*; for we can have little hesitation in affirming these to be BÚDDHA and CROSHTEVA, ancestors of Crishna; and that "Mathoras and Clisobaras, the chief cities of the Suraséni," are the *Mathura* and *Súrpúrá* occupied by the descendants of Sursén, the Suraséni of Arrian. Had the historian afforded as many hints for discussing the analogy between the Hindu and Grecian Apollos as he has for the Hercules of Thebes and India, we might have come to a conclusion that the three chief divinities\* of Egypt, Greece, and India, had their altars first erected on the Indus, Ganges, and Jumna.

The earliest objects of adoration in these regions were the sun and moon, whose names designated the two grand races of antiquity, *Surya*, and *Chandra* or *Indu*. BUDDHA (*Mercury*), son of INDU, married ELLA (*Terra*), a grand-child of SURYA, from which union sprung the INDU race. They deified their ancestor BUDDHA, who continued to be the chief object of adoration until CRISHNA: hence it appears that the worship of BAL-NAT'HT and BUDDHA† were almost coeval. That the Nomadic tribes of Arabia, as well as those of Tartary and India, adored the same objects, we learn from the earliest writers; and Job, the probable contemporary of HASTI, the founder of the first capital of the *Yadús* on the Ganges, boasts in the midst of his griefs that he had always remained uncorrupted by the Sabeïsm which surrounded him. "If I beheld the sun when it shined, or the moon walking in brightness, and my mouth has kissed my hand, this also were an iniquity to be punished by the judge, for I should have denied the God that is above."§ That there were many Hindus who, professing a pure monotheism like Job, never kissed the hand either to the Sun (*Surya*), or his herald, Mercury (BUDDHA), we may easily credit from the sublimity of the notions of the 'One God,' expressed both by the ancients and moderns, by poets and by princes, of both races;|| but more especially by the sons of BUDDHA, who for ages bowed not before graven images, and deemed it

\* Hercules, Mercury, and Apollo; BALA-RAM, BUDDHA, and KANIYA.

† The 'God Bal,' the Vivifier, the Sun.

‡ BUDDHA signifies 'wisdom.'

§ Job, ch. xxxi, v. 26, 27, 28.

|| CHAND, the bard, says, after having separately invoked the three persons of the Hindu triad, that he who believes them distinct, "hell will be his portion."

impious to raise a temple to

“ The Spirit in whose honour shrines are weak.”

Hence the *Jains*, a grand sect of the Buddhists, so called from adoring the spirit (*Jin*), were untinctured with idolatry until the apotheosis of *CRISHNA*, whose worship and mysteries superseded Buddhism and the simple worship of *NEMANAT'H*.\* It was probably long anterior to this schism amongst the sons of *BUDDHA* that the creative power was typified, and his worship degraded under sensual forms, when the pillar rose to *BAL* or *SURYA* (*the Vivifier*), in Syria and on the Ganges: and the serpent, “ subtlest beast of all the field,” as the emblem of wisdom (*BUDDHA*), was frequently conjoined with the symbol of the creative power, as at the shrine of *EKLINGA*, where the brazen serpent is wreathed round the *lingam*.† From the rape of *ELLA* (daughter of *MANU*, *the man, son of the Sun*), by *BUDDHA*, his descendants the *Indus* preserved the Ophite rites‡ as the sign of their race until *CRISHNA*, whose followers adopted the eagle (*garuda*) as his symbol. Hence the wars of the *Pandus* and *Takshacs* of their ancient epics, typified under the eagles and serpents, the professors of the old and new religion.§ These, with the adorers of *SURYA* (the

\* Of the twenty-four incarnations of *BUDDHA*, or divine wisdom, *NEMA-NAT'H*, the twenty-second, was of the same stock (*Yadu*) and family as *CRISHNA*.

† It was the serpent (*BUDDHA*) who ravished *ELLA*, daughter of *ICSHWACA*, the *son of MANU*, whence the distinctive epithet of his descendants in the East, *Manus*, or men. An ancient sculptured column in the south of India, evidently points to the primeval mystery. In Portici there is an exact *lingam* entwined with a brazen serpent, brought from the temple of *Isis* at Pompeii; and many of the same kind, in mosaic, decorate the floors of the dwelling-houses. But the most singular coincidence is in the wreath of *Lingams* and the *Yoni* over the door of the minor temple of *Isis* at Pompeii; and on another front is painted the rape of *Venus* by *Mercury* (*BUDDHA* and *ELLA*). The lunar race, according to the *Purans*, are the issue of the rape of *ELLA* by *BUDDHA*.

‡ *Aphah* is a serpent in Hebrew. *Ahe* and *Serp* are two of its many appellations in Sanscrit.

§ The *Mahabharat* records constant wars from *ancient times* amongst the children of *Surya* (the sun) and the *Tak* or *Takshac* (serpent) races. The horse of the sun, liberated preparatory to sacrifice, by the father of *RAMA*, was seized by the *Takshac Anunta*; and *JANMEJA*, king of *Dehli*, grandson of *PANDU*, was killed by one of the same race. In both instances, the *Takshac* is literally rendered the *snake*.

The successor of *JANMEJA* carried war into the seats of this *Tak*, or serpent race, and is said to have sacrificed 20,000 of them in revenge; but although it is specifically stated that he subsequently compelled them to sign tributary engagements (*paénameh*), the Brahmins have nevertheless distorted a plain historical fact by a literal and puerile interpretation.

sun) form the three idolatrous classes of India, not confined to its modern restricted definition, but that of antiquity, when *Indu-st'han*, or Indu-Scythia, extended from the Ganges to the Caspian. In support of the position that the existing polytheism was unknown on the rise of Vishnuism, we may state, that in none of the ancient genealogies do the names of such deities appear as proper names in society, a practice now common; and it is even recorded that the rites of magic, the worship of the host of heaven, and of idols, were introduced from Cashmér, between the periods of CRISHNA and VICRAMA. The powers of nature were personified, and each quality, mental and physical, had its emblem, which the Brahmans taught the ignorant to adopt as realities, till the pantheon became so crowded that life would be too short to acquire even the nomenclature of their "thirty-three millions of gods."\* No object was too high or too base; from the glorious Orb to the paring-knife (*Rampi*) of the shoemaker. In illustration of the increase of polytheism, I shall, by and bye, describe the "seven forms" (*sat'h-rúpa*) under which CRISHNA is worshipped, whose statues are established in the various capitals of Rajast'han, and are occasionally brought together at the festival of *Ancúta* at Nat'hdwara.

The international wars of the *Suryas* and the *Yadu* races are described in the *Ramayuna* and *Mahabharat*, though lost between allegory and literal interpretation. The *Suryas*, or *Saivás*, were depressed; and the *Indus*, who counted "fifty-six" grand tribes, under the particular appellations of *Takshac* (serpent), *Aswa* (horse), *Sassu* (hare), &c. &c., and collectively *Indu*, had paramount sway. CRISHNA's schism produced a new type, that of the eagle, and the wars of the schismatics were depicted under their respective emblems, the eagle and serpent, of which latter most probably were the *Cúrus*, the political adversaries of the *Pandús*, who were the

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The *Paréttacæ* (Mountain-Tak) of Alexander were doubtless of this race, as was his ally *TAXILES*, which appellation was titular, as he was called Omphis till his father's death.

TAXILES may be compounded of *es*, lord or chief, *sila*, rock or mountain, and *Tak*,—"lord of the mountain Tak," whose capital was in the range west of the Indus. We are indebted to the Emperor Baber for the exact position of the capital of this celebrated race, which he passed in his route of conquest. We have, however, an intermediate notice of it between Alexander and Baber, in the early history of the *Yadu Bhatti*, who came in conflict with the *Taks* on their expulsion from Zabulist'han and settlement in the Punjáb.

\* *Tyntees crore devata.*

relatives of CRISHNA. The allegory of CRISHNA's eagle pursuing the serpent (BUDDHA), and recovering the books of science and religion with which he fled, is an important historical fact disguised: namely, that of CRISHNA incorporating the doctrines redeemed from BUDDHA after the expulsion of the Buddhists from India. Dare we further attempt to lift the veil from this mystery, and seek in the seat of the redemption of lost science or *wisdom* (BUDDHA), its original source?\* The gulf of Kutch, the point where the serpent attempted to escape, has been from time immemorial to the present day, the entrepôt for the commerce of Sofala, the Red Sea, Egypt, and Arabia. There BUDDHA TRIVICRAMA, or Mercury, has been and is yet invoked by the Indian mariners, especially the pirates of Dwarica. Did BUDDHA or Mercury come from, or escape to the Nile? Is he the *Hermes* of Egypt to whom the "four books of science," the *Védst* of the Hindus, were sacred? The representative of BUDDHA at the period of CRISHNA was NEMA-NAT'H; he is of a black complexion,† with full lips, and his statues exactly resemble in feature the bust of young Memnon. His symbol is the snake.

I have already observed that CRISHNA, before his deification, worshipped BUDDHA; and his temple at *Dwarica* rose over the ancient shrine of the latter, which yet stands. In an inscription from the cave of Gaya their characters are conjoined, "Heri who is Buddha." According to western mythology, Apollo and Mercury exchanged symbols, the *caduceus* for the *lyre*: so likewise in India their characters intermingle; and even the *Sairává* propitiates HERI-CRISHNA as the mediator and disposer of the 'divine spark' (*jote*) on its re-union with the "parent flame:" and thus, like Mercury, he may be said to be the conveyer of the souls of the dead. Accordingly in funereal lamentation his name only is invoked, and *Heri-bol! Heri-bol!* is emphatically pronounced by those conveying the corpse to its final abode.

The *vahan* (qu. the Saxon *van*?) or celestial car of CRISHNA, in which the souls (*ansa*) of the just are conveyed to *Surya-Mandal*, the mansion of the

\* In this peninsula and the adjacent continent was the cradle of Buddhism, and here are three of the 'five' sacred mounts of their faith, i. e. *Girnar*, *Satrúnja*, and *Abu*. The author purposes giving, hereafter, an account of his journey through these classic regions.

† The Buddhists and Jains are stigmatized as *Védyatan*, which signifying 'possessed of science,' is interpreted 'magician.'

‡ Hence called *Arishta-Nemi*, 'the black Nemi.'

sun, is painted like himself, blue, and with the eagle's head; and here he partakes both of the Mercury of the Greeks and of *Oulios*, the Preserver or Saviour, one of the titles of Apollo at Delos.

The Tatar nations, who are all of *Indu* race, like the Rajpûts (and German tribes), adored the moon (*Indu*) as a male divinity, and to his son, BUDDHA, they assign the same character of mediator. The serpent is alike the symbol of the Bûddha of the Hindus, the Hermes of the Egyptians, and the Mercury of Greece: and the allegory of the *dragon's teeth*, the origin of letters, brought by Cadmus from Egypt, is a version of the Hindu fable of KANIYA (Apollo) wresting the *Védas* (*secrets*) from BUDDHA or wisdom (*Hermes*), under his sign, the serpent or dragon. We might still further elucidate the resemblance, and by an analysis of the titles and attributes of CRISHNA, the Hindu Apollo, prove that from the *Yamuna* may have been supplied the various incarnations (*avatars*) of this divinity which peopled the pantheons of Egypt, Greece, and Rome. As Nomios, who attended the herds of Admetus, we have NONITA, the infantine appellation of KANIYA, when he pastured the kine of Cesava in the woods of Vindra, whence the ceremony of the sons of princes assuming the crook, and on particular days tending the flocks. When I heard the octogenarian ruler of Kotah ask his grandson, "BAPPA-LAL, have you been tending the cows to-day?", my surprise was converted into pleasure on the origin of the custom being thus classically explained. As MURALI-DHARA, or the 'flute-holder,' KANIYA is the god of music; and in giving him the shepherd's reed instead of the *vina* or lyre, we may conjecture that the simple *bhans* (bamboo) which formed the first flute (*bhansli*) was in use before the *chatara*,\* the Grecian *cythara*,† the first invented lyre of Apollo. Thus from the *six-wired* instrument of the Hindus we have the Greek *cythara*, and the Spanish *guitar* of modern days. The

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\* From *cha*, six; and *tar*, a string or wire.

† Strabo says, the Greeks consider music as originating from Thrace and Asia, of which countries were Orpheus, Museus, &c., and that others "qui regardent toute l'Asie jusqu'à l'Inde comme un pays consacré à *Dionysius*, rapportent à cette contrée l'invention de presque toutes les parties de la musique. Nous les voyons tantôt qualifier la *Cythare* d'Asiatique, tantôt donner aux flutes les épithètes de Phrygiennes. Les noms de certains instrumens, tels que *Nablas* ou *Nabla* et d'autres encore, sont tirés des langues barbares." This *Nabla* of Strabo is possibly the *Tabla*, the small tabor of India. If Strabo took his orthography from the Persian or Arabic, a single point would constitute the difference between the *N* (ن) and the *T* (ت).

Greeks, following the Egyptians, had but six notes, with their lettered symbols; and it was reserved for the Italians to add a seventh. Guido Arétine, a monk in the thirteenth century, has the credit of this. I however believe the Hindus numbered theirs from the heavenly bodies—the Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn,—hence they had the regular octave, with its semitones: and as, in the pruriency of their fancy, they converted the ascending and descending notes into *grahas*, or planetary bodies, so they may have added them to the harmonious numbers, and produced the *no-ragini*, their *nine* modes of music.\*

Could we affirm that the hymns composed and set to music by JyDÉVA, nearly three thousand years ago, and yet chaunted in honour of the Apollo of Vrij, had been handed down with the sentiments of these mystic compositions (and Sir W. Jones sanctions the idea), we should say from their simplicity, that the musicians of that age had only the diatonic scale; but we have every reason to believe, from the very elaborate character of their written music, which is painful and almost discordant to the ear from its minuteness of subdivision, that they had also the chromatic scale, said to have been invented by Timotheus in the time of Alexander, who might have carried it from the banks of the Indus, then peopled with the worshippers of CRISHNA. In the mystic dance called the *Ras-mandala*, yet imitated on the annual festival sacred to the Hindu Apollo, CRISHNA is represented with a radiant crown, his legs crossed in a dancing attitude, playing on the *múrali* or flute, to the nymphs encircling him, who all hold musical instruments. Each nymph represents a passion (*rasa*): hence the *no-rasa*, or 'nine passions,' excited by the powers of harmony. These nymphs are also called the *no-ragini*, from *rága*, a mode of song over which each presides. May we not in this trace the origin of Apollo and the sacred nine? In the

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\* An account of the state of musical science amongst the Hindus of early ages, and a comparison between it and that of Europe, is yet a desideratum in Oriental literature. From what we already know of the science, it appears to have attained a theoretical precision yet unknown to Europe, and that, at a period when even Greece was little removed from barbarism. The inspirations of the bards of the first ages were all set to music; and the children of the most powerful potentates of both races (*Surya* and *Chandra*) sang the episodes of the great epics of VALMIKA and VYASU. There is a distinguished member of our Society, and perhaps the only one, who could fill up this *hiatus*; and we may hope that the leisure and inclination of the Right Honourable Sir Gore Ouseley will tempt him to enlighten us on this most interesting point.

manner described above, the *ras-mandal* is sculptured in *alto-relievo* in the vaulted temples dedicated to the god,\* or in secular edifices by way of ornament; as in the triumphal column of Chítore. On the festival of the *Jenem*, or 'birth-day,' there is a scenic representation of KANIYA and the *Gopis* (Apollo and the muses): when are rehearsed in the mellifluous accents of the Ionic land of Vrij, the songs of JYDÉVA, as addressed by KANIYA to RADHA and the *Gopis*. A specimen of these, as translated by that elegant scholar Sir W. Jones, may not be considered inappropriate here.

I have had occasion to remark elsewhere† that the Rajpút bards, like the heroic Scalds of the north, lose no opportunity of lauding themselves; and JYDÉVA, the bard of the *Yadús*, has set an eminent example of this in the opening of "the songs of GovINDA."

" If thy soul be delighted with the remembrance of HERI, or sensible to  
" the raptures of love, listen to the voice of Jydéva, whose notes are both  
" sweet and brilliant."

The poet opens the first interview of CRISHNA and RADHA with an animated description of a night in the rainy season, in which HERI is represented as a wanderer, and RADHA, daughter of the shepherd NANDA, is sent to offer him shelter in their cot. NANDA thus speaks to RADHA: " The firmament is obscured by clouds; the woodlands are black with *Tamála* trees; that youth who roves in the forest will be fearful in the gloom of night; go, my daughter, bring the wanderer home to my rustic mansion. Such was the command of NANDA the herdsman, and hence arose the love of RADHA and MADHAVA."‡

The poet proceeds to apostrophize HERI, which the Hindu bard terms *rúpaca*, or "personal description:"

" O THOU who reclinest on the bosom of CAMALA, whose ears flame with gems, and whose locks are embellished with sylvan flowers, thou, from whom the day-star derived his effulgence, who slewest the venom-

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\* I have often been struck with a characteristic analogy in the sculptures of the most ancient Saxon cathedrals in England and on the Continent, to KANIYA and the *Gopis*. Both may be intended to represent divine harmony. Did the Asi and Jits of Scandinavia, the ancestors of the Saxons, bring them from Asia?

† *Trans. Royal Asiatic Society*, vol. i. p. 146.

‡ *Madhu* in the dialect of Vrij.

“ breathing CALIYA, who beamedst like a sun on the tribe of *Yadu*, that  
 “ flourished like a lotus ; thou, who sittest on the plumage of GARURA, who  
 “ sippest nectar from the radiant lips of PÉDMA, as the fluttering *Chacora*  
 “ drinks the moon-beams ; be victorious, O HERI !”

JYDÉVA then introduces HERI in the society of the pastoral nymphs of Vrij, whom he groups with admirable skill, expressing the passion by which each is animated towards the youthful prince with great warmth and elegance of diction. But RADHA, indignant that he should divide with them the affection she deemed exclusively her own, flies his presence. HERI, repentant and alarmed, now searches the forest for his beloved, giving vent at each step to an impassioned grief. “ Woe is me ! she feels a sense of injured honour, “ and has departed in wrath. How will she conduct herself ? How will she “ express her pain in so long a separation ? What is wealth to me ? What “ are numerous attendants ? What the pleasures of the world ? How can “ I invite thee to return ? Grant me but a sight of thee, oh ! lovely RADHA, “ for my passion torments me. O God of love ! mistake me not for SIVA. “ Wound me not again. I love already but too passionately ; yet have I “ lost my beloved. Brace not thy bow, thou conqueror of the world ! “ My heart is already pierced by arrows from RADHA’s eyes, black and “ keen as those of the antelope.”

RADHA relents and sends a damsel in quest of HERI, whom she finds in a solitary arbour on the banks of the Yamuna. She describes her mistress as animated by the same despair which controls him :

“ Her face is like a water lily veiled in the dew of tears, and her eyes “ are as moons eclipsed. She draws thy picture and worships it, and at the “ close of every sentence exclaims, ‘ O MADHAVA, at thy feet am I fallen !’ “ Then she figures thee standing before her : she sighs, she smiles, “ she mourns, she weeps. Her abode, the forest—herself through thy “ absence is become a timid roe, and love is the tiger who springs on her “ like YAMA, the genius of death. So emaciated is her beautiful body, “ that even the light garland which waves o’er her bosom is a load. The “ palm of her hand supports her aching temple, motionless as the crescent “ rising at eve. Thus, O divine healer, by the nectar of thy love must “ RADHA be restored to health ; and if thou refusest, thy heart must be “ harder than the thunder-stone.”\*

\* We meet with various little philosophical phenomena used as similes in this rhapsody of Jydéva. These *aérolites*, mentioned by a poet the contemporary of David and Solomon, are but recently known to the European philosopher.

The damsel returns to RADHA and reports the condition of HERI, mourning her absence : "Even the hum of the bee distracts him. Misery sits "fixed in his heart, and every returning night adds anguish to anguish." She then recommends RADHA to seek him. "Delay not, O, loveliest of "women; follow the lord of thy heart. Having bound his locks with "forest flowers, he hastens to yon arbour, where a soft gale breathes over the "banks of Yamuna, and there pronouncing thy name *he modulates his divine reed*. Leave behind thee, O friend, the ring which tinkles on thy "delicate ankle when thou sportest in the dance. Cast over thee thy azure "mantle and run to the shady bower."

But RADHA, too weak to move, is thus reported to HERI by the same fair mediator. "She looks eagerly on all sides in hope of thy approach : "she advances a few steps and falls languid to the ground. She weaves "bracelets of fresh leaves, and looking at herself in sport, exclaims, "behold the vanquisher of MADHA! Then she repeats the name of HERI, "and catching at a dark blue cloud,\* strives to embrace it, saying, 'It is "my beloved who approaches.'

Midnight arrives, but neither HERI nor the damsel returns, when she gives herself up to the frenzy of despair, exclaiming: "the perfidy of my "friend rends my heart. Bring disease and death, O gale of MALAYA! "Receive me in thy azure wave, O sister of YAMA,† that the ardour of "my heart may be allayed."

The repentant HERI at length returns, and in speech well calculated to win forgiveness, thus pleads his pardon.

"Oh! grant me a draught of honey from the lotus of thy mouth : or if "thou art inexorable, grant me death from the arrows of thine eyes; "make thy arms my chains : thou art my ornament ; thou art the pearl in "the ocean of my mortal birth! Thine eyes, which nature formed like blue "water-lilies, are become through thy resentment like petals of the crimson "lotus! Thy silence affects me ; oh! speak with the voice of music, and "let thy sweet accents allay my ardour."

"RADHA with timid joy, darting her eyes on GOVINDA, while she musically sounded the rings of her ancles and *the bells of her zone*,‡ entered

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\* This is in allusion to the colour of CRISHNA, a dark blue.

† The Indian Pluto ; she is addressing the Yamuna.

‡ Thus the ancient statues do not present merely the sculptor's fancy in the zone of bells with which they are ornamented.

“ the mystic bower of her beloved. His heart was agitated by her sight,  
 “ as the waves of the deep are affected by the lunar orb.\* From his grace-  
 “ ful waist flowed a pale yellow robe, which resembled the golden dust of  
 “ the water-lily scattered over its blue petals.† His locks interwoven with  
 “ blossoms were like a cloud variegated by the moon-beam. Tears of  
 “ transport gushed in a stream from the full eyes of RADHA, and their  
 “ watery glances beamed on her best beloved. Even shame, which had  
 “ before taken its abode in their dark pupils, was itself ashamed,‡ and  
 “ departed when the fawn-eyed RADHA gazed on the bright face of  
 “ CRISHNA.”

The deified *Yadu* is now all tenderness and affection: and the poet proceeds to describe Apollo's bower on the sable Yamuna, in language equally impassioned with that of the first of modern bards; as “Love's recess,” where, “he who has loved not, here would learn that lore,” and like him the Hindu sanctifies it as

— “ The ground  
 “ Where early Love his Psyche's zone unbound.”§

In the morning the blue god aids in RADHA's simple toilet. He stains her eye with antimony “which would make the blackest bee envious,” places “a circle of musk on her forehead,” and intertwines “a chaplet of flowers and peacock's feathers in her dark tresses,” replacing “the zone of golden bells.”

The bard concludes as he commenced, with an eulogium on the inspirations of his muse, which it is evident were set to music. “Whatever is “delightful in the modes of music, whatever is graceful in the fine strains “of poetry, whatever is exquisite in the sweet art of love, let the happy “and wise learn from the songs of JYDÉVA.”

To return from this digression. This mystic dance, the *Ras-mandal*,

\* This is a favourite metaphor with the bards of India, to describe the alternations of the exciting causes of love: and it is yet more important as shewing that JYDÉVA was the philosopher as well as the poet of nature, in making the action of the moon upon the tides the basis of this beautiful simile.

† It will be again necessary to call to mind the colour of Crishna, to appreciate this elegant metaphor.

‡ This idea is quite new.

§ Childe Harold, Canto III.

appears analogous to the Pyrric or *fire-dance* of the Egyptians. The movements of those who personate the deity and his fair companions are full of grace, and the dialogue is replete with harmony.\* The *Chobist* of Mat'hura and Vindravana have considerable reputation as vocalists; and the effect of the well modulated deep tones of the adult blending with the clear treble of the juvenile performers, while the time is marked by the cymbal or the soothing monotony of the tabor, occasionally mingled with the *múrali* or flute, is very pleasing.

We may even find a Parnassus for KANIYA in *Girdhana*, from which sacred hill he derives one of his principal epithets, *GIRDHAN* or *GORDHUN-NÁT'H*, 'God of the mount of wealth.' Here he first gave proofs of miraculous power, and a cave in this hill was the first shrine on his apotheosis, whence his miracles and oracles were made known to the *Yadús*. From this cave (*Gop'ha*) is another of his titles—*Gop'h'nat'h*, 'Lord of the cave,' distinct from his epithet *GOPI-NAT'H*, 'Lord of the *Gopis*,' or pastoral nymphs. On the annual festival held at *Girdhana*, the sacred mount is purified with copious oblations of milk, for which all the cows of the district are in requisition.

The worship of CRISHNA in ancient days, like that of Apollo amongst the Greeks, was chiefly celebrated in caves, of which there were many scattered over India. The most remarkable were those of *Girdhana* in *Vrij*; *Gaya* in *Bahar*; *Gop'h-nat'h* on the shores of *Saurashtra*; and *Jalindra* † on the *Indus*. In these dark and mysterious retreats superstition had her full influence over the votaries who sought the commands of the deity, and desired to appease him; but as the *Múkhia* told the author, "the age of

\* The anniversary of the birth of KANIYA is celebrated with splendour at Sindhia's court, where the author frequently witnessed it, during a ten years' residence.

† The priests of KANIYA, probably so called from the *chob* or club with which, on the annual festival, they assault the castle of KANSA, the tyrant usurper of CRISHNA's birthright, who, like Herod, ordered the slaughter of all the youth of *Vrij*, that CRISHNA might not escape. These *Chobii* are most likely the *Sobii* of Alexander, who occupied the chief towns of the *Punjáb*, and who, according to Arrian, worshipped the Hercules (*Heri-cu-les*, qu. *Herak-les*?) chief of the race of HERI, and were armed with clubs. The mimic assault of KANSA's castle by some hundreds of these robust church militants, with their long clubs covered with iron rings, is well worth seeing.

‡ Jalindra on the *Indus* is described by the Emperor Baber as a very singular spot, having numerous caves. The deity of the caves of Jalindra is the tutelary deity of the Prince of Marwar.

oracles and miracles is past ;" and even the new wheel that was miraculously applied each revolving year to supply the place of that which first indicated CRISHNA's desire to abide at Nat'hdwara, is no longer furnished. The old one which was the signal of his wish, is, however, preserved as a holy relic, and held in great reverence. The statue now worshipped at Nat'hdwara as the representative of " the god of the mount," is said to be the identical image first raised to CRISHNA in the cave of Girdhana, and brought thence by the high priest BALBA ACHARYA.

As the destroyer of KALI-NAG, ' the *black* serpent,' which infested the waters of the Yamuna, KANIYA has the character of the Pythic Apollo. He is represented dragging the monster from the ' black stream' (*Kali-Yamuna*), and bruising him with his foot. CRISHNA had however many battles with his hydra foe ere he vanquished him, and he was once driven by KAL-YAMUN from Vrij to Dwarica, whence his title of RINCHOR, as " abandoning the fight." Here we have the old allegory of the schismatic wars of the Buddhists and Vishnués.

Diodorus informs us that *Kan* was one of the titles of the Egyptian Apollo ; and this is the common contraction for KANIYA. The colour of the Hindu Apollo is a dark cerulean blue (*nila*) : hence he is occasionally called NILA-NAT'H, ' the blue god,' as well as SHAM-NAT'H, ' the black god,' and he is invariably represented with the lotus in his hand ; and like the Apollo of the Nile, KANIYA is depicted with the human form and eagle-head, one of the common hieroglyphic deities of Egypt.

SHAM-NAT'H and SHI-NAT'H, the black divinity, are the commonest epithets of CRISHNA, which name likewise means ' black.' It is curious that his cotemporary and relative NÉM-NAT'H, the twenty-second high priest of BUDDHA, was also designated from his black colour, *Arishit Nemi* : are we to bring both from the Nile, or to send them there from the Indus ? *S* and *H* are permutable letters in the Bhakka, and SÁM or SHAM, the god of the Yamuna, may be the *Ham* or Hammon of Egypt. The most marked resemblances may be traced between the *Ramésa* of Ayodhia, and the *Rameses* of Egypt ; and HERI, the Indian Apollo, accompanied RAMÉSA to Lanka, as did the Egyptian Apollo, Raméses, Sesostris on his expedition to India. The Hindu RAMÉSA in all the mythological paintings is of the same blue colour as CRISHNA ; both were attended in their expedition by an army of Satyrs, or tribes bearing the names of different animals : and as we have the *Aswas*, the *Takshacs*, and the *Sassus* of the *Yadu* tribes, typified under

the horse, the serpent, and the hare, so, the race of *Surya*, of which RAMA was the head, may have designated their tribes the *Rishi*, *Hanuman*, &c., bears and monkeys. Whether RAMESES found his way from the Nile to the Ganges, or whether RAMESA found his LANKA on the shores of the Red Sea, we can but conjecture. The Hindu scorns the idea that the rock Ceylon was the abode of RAMA's enemy. The distance of the Nile from the Indian shore forms no objection to the surmise; the sail that spread for Ceylon could waft to the Red Sea, which the fleets of Tyre, of Solomon, and Hiram covered about this very time. That the Hindus navigated the ocean from the earliest ages, the traces of their religion in the isles of the Indian archipelago sufficiently attest.

The coincidence between the most common epithets of the Apollos of Greece and India, as applied to the sun, are peculiarly striking. HERÍ is also called BHAN-NAT'H, 'the lord of beams,' or Phœbus, and his heaven is *Heripúr* (Heliopolis), or 'city of HERI.'\* Helios ( $\text{Ηλιος}$ ) was a title of Apollo, whence the Greeks had their Elysium ( $\text{Ηλυσίς}$ ), the Heripúr or *Bhan'-han*, 'the abode of the sun,' the highest of the heavens or abodes of bliss of the martial Rajpút. Hence the eagle is a fit emblem of HERÍ as the sun.†

The *Dii Majores* of the Rajpút are the same in number and title as amongst the Greeks and Romans, being the deities who figuratively preside over the planetary system. Their grades of bliss are therefore in unison with the eccentricity of orbit of the planet named. On this account CHANDRA or INDU, the moon, being a mere satellite of ELLA, the earth, though probably originating the name of the *Indu* race, is inferior in the scale of blissful abodes to that of his son BUDDHA or Mercury, whose heliacal

\* " In Hebrew *heres* signifies the sun, but in Arabic the meaning of the radical word is to guard, preserve; and of *haris*, guardian, preserver."—*Volney's Ruins of Empires*, p. 316.

† The heaven of *Vishnu*, called *Vaicúnt'ha*, is entirely of gold, and 80,000 miles in circumference. Its edifices, pillars, and ornaments, are composed of precious stones. The crystal waters of the Ganges form a river in *Vaicúnt'ha*, where are lakes filled with blue, red, and white water-lilies, each of a hundred and even a thousand petals. On a throne glorious as the meridian sun, resting on water-lilies, is *VISHNÚ*, with *LACSHMI* or *Sri*, the goddess of abundance (the Ceres of the Egyptians and Greeks), on his right hand, surrounded by spirits who constantly celebrate the praise of *VISHNÚ* and *LACSHMI*, who are served by his votaries, and to whom the eagle (*garuda*) is door-keeper.—Extract from the *Mahabharat*.—See Ward on the History and Religion of the Hindus, vol. ii. p. 14.

appearance gave him importance even with the sons of VAIVA (*Vairavastata*) the sun. From the poetic seers of the martial races we learn that there are two distinct places of reward: the one essentially spiritual, the other of a material nature. The bard inculcates that the warrior who falls in battle in the fulfilment of his duty, "who abandons life through the wave of steel," will know no "second birth," but that the unconfined spark (*jote*) will reunite to the parent orb. The doctrine of transmigration through a variety of hideous forms, may be considered as a series of purgatories.

The Greeks and Celts worshipped Apollo under the title of Carneios, which "selon le scholiaste de Théocrite" is derived from Carnos, "qui ne prophétisoit que des malheurs aux Héraclides lors de leur incursion dans le Péloponnèse. Un d'eux appellé *Hippotés*, le tua d'un coup de flèche." Now one of the titles of HERI, the Hindu Apollo, is CÁRANÁ, 'the radiant:' from *Carana*, 'a ray' (of the sun). When HERI-CRISHNA led the remains of the *Pandu Hericulás* in company with the Hindu Hercules, BALDÉVA (the 'god of strength'), and YUDISHTRA, after the great international war (*bharat*) with the *Cúrus*, into the Peloponnesus of Saurashtra, they were attacked by the aboriginal occupants, the Bhills, *one of whom slew the divine CÁRANÁ with an arrow*. The Bhills claim to be of *Hyvansa*, or the race of *Hya*, whose chief seat was at Mahéswar on the Nerbudda: the assassin of CÁRANÁ would consequently be *Hipúta*, or descendant (*púta*) of *Hya*.\*

The most celebrated of the monuments commonly termed Druidic, scattered throughout Europe, is at Carnac in Brittany, on which coast the Celtic Apollo had his shrines, and was propitiated under the title of Carneus; and this monument may be considered at once sacred to the manes of the warriors and the sun-god Carneus. Thus the Roman Saturnalia, the carnival, has a better etymology in the festival to Carneus, as the sun, than in the "adieu to flesh" during the fast. The character of this festival is entirely oriental, and accompanied with the licentiousness which belonged to the celebration of the powers of nature. Even now, although Christianity has banished the grosser forms, it partakes more of a Pagan than a Christian ceremony.

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\* Supposing these coincidences in the fabulous history of the ancient nations of Greece and Asia to be merely fortuitous, they must excite interest; but conjoined with various others in the history of the *Hericulás* of India and the *Heracidae* of Greece, I cannot resist the idea that they were connected, and that RAMESA, HERI, BUDDHA, and YUDISHTRA, &c. &c. were conquerors or hierarchs deified.

Apollo, besides being honoured as a deity presiding over the healing art, was especially invoked by the Greeks in epidemic disorders; and the shrines of CRISHNA were thronged with votaries beseeching him to avert that scourge, emphatically called *marri*, or death; the *cholera*, yet raging in India.

But I have trespassed too long with these analogies, and must proceed to describe some of the chief festivals of the Apollo of Nat'hdwara, of which the anniversary of his birth (*Jenem*), the *Jhul-jhulni*, or swinging on the water, and the *Ancúta* are the most remarkable. The latter, as the more imposing of the three, may satisfy curiosity. On this occasion the seven forms or statues (*sat'h-rúpa*) of HERI-CRISHNA are brought together from the different capitals of Rajast'han, when mountains (*cúta*) of food (*an*) are piled up for their repast, and at a given signal attacked and levelled by the myriads of votaries assembled from all parts.

About eighty years ago, on a memorable assemblage at the *Ancúta*, before warfare had devastated Rajast'han and circumscribed the means of the faithful disciples of HERI, amongst the multitude of *Vishnués* of every region were almost all the Rajpút princes; RANA URSI of Mewar, RAJA BÍJY SING of Marwar, RAJA GUJ-SING of Bikanér, and BUHADÚR SING of Kishengurh. RANA URSI presented to the god a *tora*, or massive golden anklet-chain set with emeralds: BÍJY SING a diamond necklace worth 25,000 rupees: the other princes according to their means. They were followed by an old woman of Surat with infirm step and shaking head, who deposited four coppers in the hand of the high-priest, which were received with a gracious smile, not vouchsafed to the lords of the earth. "The Ránd is in luck," whispered the chief of Kishengurh to the RANA. Soon afterwards the statue of HERI was brought forth, when the same old woman placed at its feet a bill of exchange for 70,000 rupees (35,000 crowns). The mighty were humbled, and the smile of the *Gosaén* was explained. Such gifts, and to a yet greater amount are, or were, far from uncommon from the sons of commerce, who are only known to belong to the flock from the distinguishing necklace (*canti*) of the sect.\*

That predatory system which reduced these countries to a state of the most degraded anarchy, greatly diminished the number of pilgrimages to

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\* Gibbon records a similar offering of 200,000 sesterces to the Roman church, by a stranger, in the reign of Decius.

Nat'hdwara; and the gods of Vrij had sufficient prescience to know that they could guard neither their priests nor followers from the Pat'han and Mahratta, to whom the crown (*múkta*) of the god, and the *nutna* (*nose-jewel*) of RADHA would be alike acceptable: nor would they have scrupled to retain both the deities and priests as hostages for such imposition as they might deem within their means. Accordingly, of late years, there had been no congress of the gods of Vrij, who remained fixtures on their altars, till the halcyon days of A.D. 1818 permitted their liberation.\*

The *Sat'h-rúpa*, or *seven statues* of KANIYA, are the forms he assumed in the *Ras-mandala*, or mystic dance, with RADHA and the *Gopis*. BALBA ACHARYA, the high-priest of CRISHNA, first collected these, and having brought them together established the festival of the *Ancúta*. The different images remained in the same sanctuary, or at least under one supreme head, until the time of GIRDHARÍ, the grandson of BALBA, who having seven sons, gave to each a *rúpa*, and their descendants continue in the office of priest. The names and present abodes of the gods are as follows :

NAT'H-JI, *the god*, or GORDAN-NAT'H, *god of the mount*.....Nat'hdwara.

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1. NONÍTA ..... Nat'hdwara.
2. MAT'HURA NAT'H ..... Kotah.
3. DWAR-CA NAT'H ..... Kankerowli.
4. GOKUL-NAT'H, or GOKUL CHANDRAMA ... Jeipúr.
5. YADU-NAT'H ..... Surat.
6. VITUL-NAT'H ..... Kotah.
7. MUDHUN MOHUNA ..... Jeipúr.

These names are derived either from some peculiar attribute or from the original seat of the shrine. *The god, Nat'h-ji, is not enumerated amongst the forms; he stands supreme over all.*

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+ I enjoyed no small degree of favour with the supreme pontiff of the shrine of Apollo and all his votaries, for effecting a meeting of the seven statues of VISHNU. In contriving this, I had not only to reconcile ancient animosities between the priests of the different shrines, in order to obtain a free passport for the gods, but to pledge myself to the princes in whose capitals they were established, for their safe return: for they dreaded lest bribery might entice the priests to fix them elsewhere, which would have involved their loss of sanctity, dignity, and prosperity. It cost me no little trouble, and still more anxiety, to keep the assembled multitudes at peace with each other, for they are as outrageous as any sectarians in contesting the supreme power and worth of their respective forms (*rúpa*). Yet they all separated not only without violence, but without even any attempt at robbery, so common on those occasions.

NONÍTA, or NONANDA, is the juvenile KANIYA, who has his altar separate, though close to NAT'H-JI. He is also styled BALA-MOKUND, 'the blessed child,' and is depicted as an infant with a *péra*\* or comfit ball in his hand. This image, which was one of the *penates* of a former age, and which, since the destruction of the shrines of CRISHNA by the Islamites, had lain in the Yamuna, attached itself to the sacerdotal zone (*zunu*) of the high priest BALBA, while he was performing his ablutions, who, carrying it home, placed it in a niche of the temple and worshipped it: and NONANDA yet receives the peculiar homage of the high-priest (a lineal descendant of BALBA) and his family as their household divinity. Of the second image, MAT'HURA NAT'H, there is no particular mention; it was at one time at Kamnorh in Méwar, but is now at Kotah.

It has been stated that each of the seven sons of the high-priest had an image of the god intrusted to him. These sons had all appellations appertaining to the deity; and BALCRISHNA, the third son, had DWAR-CA NAT'H made over to his keeping. This statue, now at Kankerowli in Méwar, is asserted to be the identical image which received the adoration of RAJA UMRÍKA, a prince of the solar race who lived in the *Satya Yuga*, or silver age. The 'god of the mount' (GIRD'HAN NATH) revealed himself in a dream to his high-priest, and told him of the domicile of this his representative at Kanouj. Thither BALBA repaired, and having obtained it from the *Brahman*, appointed DAMODUR-DAS KHETRI to officiate at his altar, on whose death it reverted to BALBA. This image like the rest is only a duplicate of the divinity, the original being in the *Saurashtra* peninsula.

The fourth statue, that of GOKUL-NAT'H, or GOKUL CHANDRAMA (*i. e.* the moon of GOKUL), had an equally mysterious origin, having been discovered in a deep ravine on the banks of the river; BALBA assigned it to his brother-in-law. Gokul is an island on the Jumna, a few miles below Mat'hura, and celebrated in the early history of the pastoral divinity. The possession of this image by *Jáya-púr* does not deprive the little island of its honours as a place of pilgrimage; for the 'god of Gokul' has an altar on the original site, and his rites are performed by an aged priestess, who disowns the jurisdiction of the high-priest of Nat'hdwara, both in the spiritual and temporal concerns of her shrine; and who, to the no small scandal of all

\* The *péra* of Mat'hura can only be made from the waters of the Yamuna, from whence it is yet conveyed to NONANDA at Nat'hdwara, and with curds forms his evening repast.

who are interested in Apollo, appealed from the fiat of the high-priest to the British *adawlut*, or court of justice. The royal grants of the Mogul emperors were produced, which proved the right to lay in the high-priest, though a long period of almost undisturbed authority had created a feeling of independent control in the family of the priestess, which they desired might continue. A compromise ensued, when the author was instrumental in restoring harmony to the shrines of Apollo.

The fifth, *YADU-NAT'H*, "God of the *Yadus*," is the deified ancestor of *CRISHNA* and the whole *Yadu* race. This image, now at Surat, formerly adorned the shrine of *MAHAVAN* near Mat'hura, which was destroyed by *MAHMUD*.

The sixth, *VITUL-NAT'H*, or *PANDURANG*, was found in the *Ganges* at Benares, *Samvat* 1572, from which we may judge of their habit of multiplying divinities.

The seventh, *MUDHUN MOHUNA*, "he who intoxicates with desire," the seductive lover of *RADHA* and the *Gopis*, has his rites performed by a female. The present priestess of *MOHUNA* is the mother of *DAMODRA*, the supreme head of all who adore the Apollo of *Vrij*.

I am not aware of the precise period of *BALBA ACHARYA*, who thus collected and distributed the seven images of *CRISHNA* now in *Rajasthan*; but he must have lived about the time of the last of the *Lodi* kings, at the period of the conquest of India by the Moguls. The present pontiff, *DAMODRA*, as before said, is his lineal descendant; and whether in addressing him verbally or by letter, he is styled *Maharaja* or 'great prince.' "*Gosáen-ii Maharaja*" is his common epithet. *Gosáen* is a title more applicable to the *célibataire* worshippers of *HARI* than of *HERI*—of Jupiter than of Apollo; signifying one who has obtained a mastery over his passions. It is alleged that the Emperor Akber first bestowed this epithet on the high priest of *CRISHNA*, whose rites attracted his regard. They were previously called "*Dikhit*," "one who performs sacrifice," a name given to a very numerous class of *Brahmans*.

The *Gotra Acharya* or genealogical creed of the high priest is as follows: "*TYLUNG Brahmin, Bhardhwaja gotra*,"\* *Gúra-cúla*,† *Tyturi sac'ha*; i.e. *Brah-*

\* *Bhardhwaja* was a celebrated founder of a sect in the early ages.

† *Gúr* is an epithet applied to *VRISHPATI*, "Lord of the Bull," the Indian Jupiter, who is called the *Gúr*, preceptor or guardian of the gods.

man of Telingana, of the tribe of Bhardhwaja, of the race of Gúr, of the branch Tyturi.\* As the supreme head of the VISHNU sect his person is held to be *Ansa*, or “a portion of the divinity;” and it is maintained that so late as the father of the present incumbent, Apollo manifested himself and conversed with the high priest. The present pontiff is now about thirty years of age. He is of a benign aspect, with much dignity of demeanour: courteous, yet conscious of the homage due to his high calling: meek, as becomes the priest of GOVINDA, yet with the finished manners of one accustomed to the first society. His features are finely moulded, and his complexion good. He is about the middle size, though as he rises to no mortal, I could not exactly judge of his height. When I saw him he had one only daughter, to whom he is much attached. He has but one wife, nor does CRISHNA allow polygamy to his priest, and what is yet more natural, he has interdicted suttees. In times of danger the high priest of Apollo, like some of his prototypes in the dark ages of Europe, poised the lance, and found it more effective than spiritual anathemas, against those who would first adore the god, and then plunder him. Such were the Mahratta chiefs, JESSWUNT RAO HOLKAR and BAPU SINDIA. DAMODRA accordingly made the tour of his extensive diocese at the head of four hundred horse, two standards of foot, and two field-pieces. He rode the finest mares in the country; laid aside his pontificals and the “yellow mantle,”† for the quilted *dugla*, and was summoned to matins by the kettle-drum instead of the bell and cymbal. In this he only imitated “the black god,” SHAMNAT’H, who often mixed in the ranks of battle, and “dyed his saffron robe in the red-stained field.” Had DAMODRA been captured on one of these occasions by any marauding Pat’han, and incarcerated, as he assuredly would have been, for ransom, the marauder might have replied to the RANA, as did the Plantagenet king to the POPE when the surrender of the captive church-militant bishop was demanded, “Is this thy son Joseph’s coat?” But, notwithstanding this display of martial principle, which covered with a helmet the shaven crown, his conduct and character are amiable and unexceptionable, and he furnishes a striking contrast to the late head of the VISHNU establishments in Marwar, who commenced with the care of his master’s conscience, and ended with that of the

\* I am not aware of the import of *Tyturi*.

† Hence his epithet *Pitumba*, under which he is worshipped by the RANA. Synonymous with this is the name of *Pandurang*, by which he is chiefly known in the Dekhan; from *Pandu*, yellow ocre, and *rang*, colour.

state ; meek and unassuming till he added temporal\* to spiritual power, which developed illimitated pride, with all the qualities that too often wait on “ a little brief authority,” and to the display of which he fell a victim. DAMODRA,† similarly circumstanced, might have evinced the same failings, and have met the same end ; but though endeavours were made to give him political influence at the *Rana*’s court, yet, partly from his own good sense, and partly through the dissuasion of the Nestor of Kotah, he was not entrained in the vortex of its intrigues, which would have involved the sacrifice of wealth and the proper dignity of his station.

\* The high priest of Jalindra-nat’h used to appear at the head of a cavalcade far more numerous than any feudal lord of Marwar. A sketch of this personage will appear elsewhere. These Brahmans were not a jot behind the ecclesiastical lords of the middle ages, who are thus characterized :—“ Les seigneurs ecclésiastiques, malgré l’humilité chrétienne ne se sont pas “ montrés moins orgueilleux que les nobles laïcs. Le doyen du chapitre de Notre Dame du “ Port, à Clermont, pour montrer sa grande noblesse, officiait avec toute la pompe féodale. “ Etant à l’autel, il avait l’oiseau sur la perche gauche, et on portait devant lui la hallebarde ; on “ la lui portait aussi de la même manière pendant qu’on chantait l’évangile, et aux processions il “ avait lui-même l’oiseau sur le poing, et il marchait à la tête de ses serviteurs, menant ses “ chiens de chasse.” —*Dictionnaire de l’Anc. Régime*, p. 380.

† The first letter I received on reaching England after my long residence in India was from this priest, filled with anxious expressions for my health, and speedy return to protect the lands and sacred kine of Apollo.

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## APPENDIX.

### No. I.

*Grant of the Rahtore Rani, the Queen-Mother of Udipúr, on the death of her Son, the Heir-Apparent, Prince UMRA.*

SID SRI BURRA\* *Rahtor-ji* to the *Patéls* and inhabitants of *Giroh*. The four *bigahs* of land, belonging to the *JAT ROGGA*, have been assigned to the Brahman *KISHNA* on the *Anta Samya* (final epoch) of *Lalji*.† Let him possess the rents thereof.‡ The dues for

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\* The great *Rahtor* queen. There were two of this tribe ; she was the queen-mother.

† An endearing epithet, applied to children, from *lal*, beloved.

‡ It is customary to call these grants to religious orders “ grants of land,” although they entitle only the rents thereof ; for there is no *seizin* of the land itself, as numerous inscriptions testify, and which,

wood and forage (*khur lákur*) contributions (*burár*) are renounced by the state in favour of the Brahmans.

Sámvat 1875 Amavas, 15th of Asoj, A.D. 1819.

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No. II.

*Grant held by a Brahman of Birkhairah.*

“ A Brahman’s orphan was compelled by hunger to seek sustenance in driving an oil-mill; instead of oil the receptacle was filled with blood. The frightened oilman demanded of the child who he was: ‘ A Brahman’s orphan,’ was the reply. Alarmed at the enormity of his guilt in thus employing the son of a priest, *he covered the palm of his hand with earth, in which he sowed the túlasi seed*, and went on a pilgrimage to Dwarica. He demanded the presence (*dursuna*) of the god; the priests pointed to the ocean, when he plunged in, and had an interview with DWARICA NAT’H, who presented him with a written order on the *Rana* for forty-five *bigahs* of land. He returned and threw the writing before the *Rana*, on the steps of the temple of Juggernat’h. The *Rana* read the writing of the god, placed it on his head, and immediately made out the grant. This is three hundred and fifty years ago, as recorded by an inscription on stone, and his descendant, KOSHALA, yet enjoys it.”

(A true Translation.)

J. Tod.

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No. III.

The Palode inscription is unfortunately mislaid; but in searching for it, another was discovered from Unair, four miles south-west of the ancient Morwan, where there is a temple to the four-armed divinity (CHATHURBHUJA), endowed in Samvat 1570 by *Rana Juggut Sing.*

On one of the pillars of the temple is inscribed a voluntary gift made in Samvat 1845, and signed by the village *Panch*, of the first-fruits of the harvest, *viz. two sirs and a-half* (five pounds weight) from each *khal*\* of the spring, and the same of the autumnal harvests.

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as well as the present, prove the proprietary right to be in the cultivator only. The *tamba-patrá*, (a) or copper-plate *patent* (by which such grants are properly designated) of YASÓVARMA, the *Pramara* prince of Ujayani, seven hundred years ago, is good evidence that the rents only are granted; he commands the crown tenants of the two villages assigned to the temple “ *to pay all dues as they arise—money-rent—first share of produce*,” not a word of *seizin* of the soil.—See Transactions of the Royal Asiatic Society, vol. i. p. 223.

(a) To distinguish them from grants of land *to feudal tenants*, which patents (*putta*) are manuscript.

\* A *khal* is one of the heaps after the corn is thrashed out, about *five maunds*.

## No. IV.

SRI UMRA SING (II.) &amp;c. &amp;c.

Whereas the shrine of SRI PRATAP-ISWARA (*the God of Fortune*) has been erected in the meadows of Rasmi, all the groves and trees are sacred to him: whoever cuts down any of them is an offender to the state, and shall pay a fine of three hundred rupees, and the *ass*\* shall be the portion of the officers of government who suffer it.

Pos. 14, *Samvat* 1712.

## No. V.

MAHRANA SRI RAJ SING, commanding.

To the Nobles, Ministers, Patéls,† *Putwaris*,† of the ten thousand [villages] of Méwar (*dos sehés Méwar-ra*), according to your stations—read!

1. From remote times the temples and dwellings of the *Jains* have been authorized; let none therefore within their boundaries carry animals to slaughter—this is their ancient privilege.

2. Whatever life, whether man or animal, passes their abode for the purpose of being killed, is saved (*amra*).‡

3. Traitors to the state, robbers, felons escaped confinement, who may fly for sanctuary (*sirna*) to the dwellings (*upasrá*)§ of the *Yatis*,|| shall not there be seized by the servants of the court.

4. The *kúnchi*¶ (handful) at harvest, the *múti* (handful) of *Keranoh*—the charity lands (*doli*), grounds, and houses, established by them in the various towns, shall be maintained.

5. This ordinance is issued in consequence of the representation of the *Ric*\*\* *MANOH*, to whom is granted fifteen *bigahs* of *adhán* †† land, and twenty-five of *malaiti*.†† The same quantity of each kind in each of the districts of *Nimutch* and *Nimbahaira*,—total in the three districts, forty-five *bigahs* of *adhán*, and seventy-five of *mál*.††

On seeing this ordinance, let the land be measured and assigned, and let none molest

\* The *gadda-ghál* is a punishment unknown to any but the Hindu code; the hieroglyphic import appears on the pillar, and must be seen to be understood.

† Revenue officers.

‡ Literally immortal, from *mura*, death, and the privative prefix.

§ Schools or colleges of the *Yatis*. || Priests of the *Jains*.

¶ *Kúnchi* and *múti* are both a handful: the first is applied to grain in the stalk at harvest time; the other to such edibles in merchandize as sugar, raisins, &c. collectively termed *keranoh*.

\*\* *Ric* is an ancient title applied to the highest class of priests; *Ric-Ricsha-Ric-iswára*, to royalty in old times. I leave to antiquarians the derivation of this terminating syllable of the Gothic kings, the Alarics, Chilperics, Theodorics, &c.

†† *Adhán*, is the richest land, laying under the protection of the town walls: *mal* or *malaiti* land, is land not irrigated from wells.

†† In all a hundred and twenty *bigahs*, or about forty acres.

the *Yatis*, but foster their privileges. Cursed be he who infringes them—the *cow* to the Hindu—the *hog* and *corpse* to the Musulman.

(By command.)

*Samvat* 1749, *Mahsud* 5th.

**SAH DYAL**, (Minister.)

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No. VI.

MAHARAJA CHUTTUR SING (one of the *Rana's* sons), commanding.

In the town of Rasmí, whoever slays sheep, buffaloes, goats, or other living thing, is a criminal to the state; his house, cattle, and effects shall be forfeited, and himself expelled the village.

(By command.)

*Pos Sud* 14, *Samvat* 1705.

The *Pancholi* DUMICA DAS.

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No. VII.

MAHRANA JEY SING to the inhabitants of Bakrole; printers, potters, oilmen, &c. &c., commanding.

From the 11th *Asar* (June) to the full moon of *Asoj* (September) none shall drain the waters of the lake; no oil-mill shall work, or earthen vessel be made, during these the four rainy months.

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No. VIII.

MAHRANA SRI JUGGUT SING II., commanding.

The village of Siarh in the hills, of one thousand rupees yearly rent, having been chosen by NATHJI (*the God*) for his residence, and given up by RINNA RAGHUDÉ,\* I have confirmed it. The *Gosaén*† and his heirs shall enjoy it for ever.

*Samvat* 1793.

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No. IX.

SID SRI MAHRAJA DHERAJ, MAHRANA SRI BHÍM SING-JI, commanding. The under-mentioned towns and villages were presented to SRI-JÍ‡ by copper plate. The revenues, (*hasil*)§ contributions, (*burar*) taxes, dues (*lagut-bé-lugut*), trees, shrubs, *foundations* and

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\* The chief of Délwara.

† There are other grants later than this, which prove that all grants were renewed in every new reign. This grant also proves that no chief has the power to alienate without his sovereign's sanction.

‡ Epithet indicative of greatness (of the deity).

§ Here is another proof that the sovereign can only alienate the revenues (*hasil*), and though every thing upon and about the grant, yet *not the soil*. The *nim-áim* is almost as powerful an expression as the old grant to the Rawdons:—

“ From earth to heaven  
“ From heaven to hell,  
“ For thee and thine  
“ Therein to dwell.”

boundaries (*nim sim*) shall all belong to SRI-JI. If of my seed, none will ever dispute this.

The ancient copper-plate being lost, I have thus renewed it.

Here follows a list of *thirty-four* entire towns and villages, many from the fisc; or confirmations of the grants of the chiefs, besides various parcels of arable land, from twenty to one hundred and fifty *bigahs*, in forty-six more villages, from chiefs of every class, and patches of meadow-land (*bira*) in twenty more.

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#### No. X.

SRI MAHRANA BHIMA SING-JI, commanding.

To the towns of SRI-JI, or to the [*personal*] lands of the *Gosaén-ji*,\* no molestation shall be offered. No warrants or exactions shall be issued or levied upon them. All complaints, suits, or matters in which justice is required, originating in Nat'hdwara, shall be settled there; none shall interfere therein, and the decisions of the *Gosaén-ji* I shall invariably confirm. The town and transit duties† (of Nath'dwara and villages pertaining thereto), the assay (*purkhaye*)‡ fees from the public markets; duties on precious metals (*kasoti*),† all brokerage (*dulali*), and dues collected at the four gates; all contributions and taxes of whatever kind, are presented as an offering to SRI-JI; let the income thereof be placed in SRI-JI's coffers.

All the products of foreign countries imported by the *Vaishnuvas*,‡ whether domestic or foreign, and intended for consumption at Nath'dwara,§ shall be exempt from duties. The right of sanctuary (*sirna*) of SRI-JI, both in the town and in all his other villages,|| will be maintained: the Almighty will take cognizance of any innovation. Wherefore, let all chiefs, farmers of duties, beware of molesting the goods of NATH-JI (*the God*), and wherever such may halt, let guards be provided for their security, and let each chief convey them through his bounds in safety. If of my blood, or if my servants, this warrant will be obeyed for ever and for ever. Whoever resumes this grant will be a caterpillar in hell during 60,000 years.

By command—through the chief butler (*Panairi*) EKLINGDAS: written by SURUT SING, son of NATHJI PANCHOLI, *Mah-sud* 1st, *Samvat* 1865; A.D. 1809.

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\* The high priest.

† All these are royalties, and the *Rana* was much blamed, even by his *Vishnuva* ministers, for sacrificing them even to KANIYA.

‡ Followers of VISHNU, CRISHNA, or KANIYA, chiefly mercantile.

§ Many merchants, by the connivance of the conductors of the caravans of Apollo's goods, contrived to smuggle their goods to Nath'dwara, and to the disgrace of the high priest or his underlings, this traffic was sold for their personal advantage. It was a delicate thing to search these caravans, or to prevent the loss to the state from the evasion of the duties. The *Rana* durst not interfere, lest he might incur the penalty of his own anathemas. The author's influence with the high priest put a stop to this.

|| This extent of sanctuary is an innovation of the present *Rana*'s, with many others equally unwise.

No. XI.

Personal grant to the high priest, DAMODURJI *Mahraj*.

SWESTA SRI, from the abode at Udyapur, MAHRANA SRI BHIM SING-JI, commanding. To all the chieftains, landholders, managers of the crown and *dori*\* lands, to all *Patels*, &c. &c. &c. As an offering to the *Sri Gosaen-ji* two rupees have been granted in every village throughout Mewar, one in each harvest—let no opposition be made thereto. If of my kin or issue, none will revoke this—the *an* (oath of allegiance) be upon his head. By command, through PCRIHARA MYARAM, *Samvat* 1860, *Jaet sud 5th Munguwar*.

At one side of the patent in the *Rana*'s own hand, “an offering to SRI GIRDHARI-JIT *Mahraj*—if of my issue none will disobey—who dares, may the Almighty punish.”

No. XII.

MAHRANA BHIM SING, commanding.

LE.

To the *Mindra* (*minister*) of SRI MURLI MUNOHUR (flute-delighting) situated on the dam of the lake at Mandelgurh, the following grant has been made, with all the dues, income, and privileges, *viz.*

1. The hamlet called Kotwal-khéra, with all thereto appertaining.
2. Three rupees worth of saffron monthly from the transit duty *chábútra*.
3. From the police office of Mandelgurh:

Three tunics (*bagha*) for the idol on each festival, *viz.* *Ushtumi*, *Jul-jatra* and *Vassunt Panchama*.

Five rupees worth of oil† on the *Jul-jatra*, and two and a half in the full moon of *Kartik*.

4. Both gardens under the dam of the lake, with all the fruits and flowers thereof.
5. The *Inch*§ on all the vegetables appertaining to the prince.
6. *Kúnchi* and *dalali*, or the handful at harvest and all brokerage.
7. The income arising from the sale of the estates are to be applied to the repairs of the temple and dam.

*Megstr Sud 1, Samvat 1866.*

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\* Lands for the queens or others of the immediate household.

† Father of the present high priest, DAMODURJI.

‡ Amongst the items of the Chartulary of Dumferline, is the tythe of the oil of the Greenland whale fisheries.

§ A handful of every basket of vegetables sold in the public markets.